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INNER LIGHT

A DEVOTIONAL ANTHOLOGY

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P R E F A C E

This book has been compiled primarily for reading in the family circle, but it is our hope that many other groups, such as Adult Schools, Summer and Lecture Schools, Study Circles and School Reunions, and also such Institutions as Colleges, Settlements and Guest Houses, will find enrichment from its use. We hope, too, that it will be helpful for individual reading and meditation.

The choice of its contents represents that of the whole body of its Compilers, and not of any one of them.

We have done our best to verify the accuracy of every quotation, and of the ascriptions of authorship, but some few we have been unable to trace. We express our regret for any mistake we may have made or perpetuated.

We are particularly glad to be able to include several quotations which have been written specially for this book, or which appear here in print for the first time. Some of these appear anonymously.

The Biblical passages have been taken from five translations—the Authorized and Revised Versions, the Prayer Book Version, and the translations by Dr. James Moffatt and Dr. R. F. Weymouth.

We wish to express our grateful thanks to the many friends who, in a variety of ways, have helped us in our labours.

It is our earnest prayer and hope that this book will bring blessing and help to all who use it.

M. CATHARINE ALBRIGHT
DOROTHY CADBURY
GEORGE CADBURY
ERNEST DODGSHUN
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FORWORD

In estimating the present position and future prospects of religion in this country, attention is usually concentrated on the statistics of attendance at public worship and Sunday schools; but perhaps more significant and certainly harder to measure would be the decline or development of the practice of devotional reading in private and in the family circle. It is generally supposed that modern conditions, intellectual and social, have undermined old customs of family worship. Home life is perhaps not so closely knit as it used to be in Victorian days. The Forsyte Saga records the decline of family solidarity among the middle classes. The reasons for the decay of family worship are partly practical, though the practical obstacles are probably not insuperable if we have the will to overcome them. They consist mainly in the difficulty of finding the right time at which the members of a given household can conveniently meet together. The perplexities which really cripple us are doubts concerning the old methods of Bible-reading and the problem of discovering alternative guides to thought and prayer. For those who still prefer to keep to the Bible and the Bible only, help may be found in such admirable arrangements and selections as *Highways of The Spirit* and *Two-Minute Bible Readings*, both published by the Student Christian Movement. But many will feel the need of something different. We want Bible passages, but we want also commentary in the broad sense of the term, and application to the circumstances of our modern life. If we try to think out the form and content of such a book, it should give us readings appropriate to critical occasions in home-life; the birth of a child, marriage, sickness and anxiety, loss and sorrow; it should relate great teachings of the Scriptures to our daily work and recreation, to the forming of our ideals of character and citizenship, to our interest in

international co-operation and peace; it should foster our sense of the spiritual unity of mankind, actual and potential; it should tune our spirits to the changing seasons and to the great events of the Christian Year. Some such aims as these have inspired this Book. It attempts to bring together treasures new and old and to display them in essential agreement. May those who use it find an inward peace amid outward change, and be encouraged both to hold fast that which is good and to welcome, unafraid, new truth and new conditions of life!

H. G. WOOD

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The Lord's Prayer

Our Father, which art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven
Give us this day our daily bread.
And forgive us our trespasses, as we forgive them that
trespass against us.
And lead us not into temptation, but deliver us from evil.
For Thine is the kingdom, and the power, and the glory,
For ever and ever. AMEN.

The Measure of our Days

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgression from us.

Like as a father pitith his children, so the Lord pitith them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to ever-

lasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

Ps. ciii. 1-6, 8-18



We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

P. J. BAILEY



No hour-glass, no diary, can estimate for you the "fullness of time"; it is the soul that fills it: if the soul lie asleep, it is not filled at all; if she be awake, in the vigils of suspense, of sorrow, of aspiration, there may be more in an hour than you can find in a dozen empty lives. . . It is not larger time that we want, so much as the more capacious soul to flow through every pore of the little which we have.

J. MARTINEAU



A Prayer for the New Year

Eternal God, who makest all things new, and abidest for ever the same; grant us to commence this year in Thy faith, and to continue it in Thy favour; that, being guided in all our doings, and guarded all our days, we may spend our lives in Thy service, and finally, by Thy grace, attain the glory of everlasting life; through Jesus Christ our Lord.

DIVINE SERVICE

The Passing Years

Time is the inexplicable raw material of everything. With it, all is possible; without it, nothing. The supply of time is truly a daily miracle, an affair genuinely astonishing when one examines it. You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours. It is the most precious of your possessions. . . . You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most effective use, is a matter of the highest urgency and of the most thrilling actuality. All depends on that.

ARNOLD BENNETT



He liveth long who liveth well;
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Fill up each hour with what will last;
Use well the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

H. BONAR



Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

So teach us to number our days, that we may apply our hearts unto wisdom.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Ps. xc (Selections)

The Land of Promise

By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath the foundations, whose builder and maker is God. These all died in faith, not having received the promises but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

HEB. xi 8-10, 13, 16

◊ ◊ ◊ ◊

Because Thou art the Way,
Changing, yet changeless,—new, yet still the same,
Both that to which I go, from whence I came—
I falter not, nor stay.

I do not fear the road,
The great adventure into tracts unknown,
My questing spirit wanders not alone
Where other feet have trod.

Thou Comrade of my soul,
So near, yet ever just beyond my sight,
Reach back Thy hand to hold me in the night
And bring me to the goal!

ELIZABETH F. HOWARD

◊ ◊ ◊ ◊

LAND, Ho!

I know 'tis but a loom of land,
Yet is it land, and so I will rejoice;
I know I cannot hear His voice
Upon the shore, nor see Him stand;
Yet is it land, ho! land.

Dost hear the bells of my sweet land,
Dost hear the king, dost hear the merry birds?
No voice, 'tis true, no spoken words,
No tongue that thou may'st understand—
Yet is it land, ho! land.

Dost wonder that I long for land?
My land is not a land as others are—
Upon its crest there beams a star,
And lilies grow upon the strand—
Land, ho! land.

Give me the helm! there is the land!
Ha! lusty mariners, she takes the breeze!
And what my spirit sees it sees—
Leap, bark, as leaps the thunderbrand—
Land, ho! land.

T. E. BROWN

The Promise of Wisdom

And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

2 CHRON. i. 1, 7-12



He that will walk uprightly must not only distinguish between simple good and evil, but between a greater good and a less; for most sin in the world consisteth in preferring a lesser good before a greater. He must still keep the balance in his hand, and compare good with good.

RICHARD BAXTER



I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go: my own wisdom and that of all around me seemed insufficient for the day.

ABRAHAM LINCOLN



If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

JAS. i. 5

4



O God of the fathers, and Lord who keepest thy mercy,
 Who madest all things by thy word;
 And by thy wisdom thou formedst man,
 That he should have dominion over the creations that were
 made by thee,
 And rule the world in holiness and righteousness,
 And execute judgment in uprightness of soul;
 Give me wisdom, her that sitteth by thee on thy throne;
 And reject me not from among thy servants;
 Send her forth out of the holy heavens,
 And from the throne of thy glory bid her come,
 That being present with me she may toil with me,
 And that I may learn what is well-pleasing before thee.

WISD. OF SOL. IX. 1-5, 10

That Far-off, Divine Event

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom. viii. 15-19, 22-25, 28



We are rising to the conviction that we are a part of nature, and so a part of God: that the whole Creation—the One and the Many and the All-One—is travelling together toward some great end; and that now, after ages of development, we have at length become conscious portions of the great scheme,

and can co-operate in it with knowledge and with joy. We are no aliens in a stranger universe governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we too, each to other, sometimes experience the joy too deep for words.

SIR OLIVER LODGE



I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not: but unless God send His hail
Or blinding fireballs, sleet or stifling snow,
In some time, His good time, I shall arrive:
He guides me and the bird. In His good time!

R. BROWNING

The Triumph of Christ

Thy dominion is an everlasting dominion, which shall not pass away; and thy kingdom that which shall not be destroyed.

DAN. vii. 14



Jesus lived life in its wholeness. He essayed the heights, He did not shrink from the depths. Three years they say He lived before men, yet in that time He managed to let eternity break through, and lifted man's horizon to infinity. He took all that came to Him, and turned it to the purpose of His mission; circumstance, failure, disappointment, and death. They gave Him a manger for a cradle, a bench for a pulpit, thorns for a crown, and a cross for a throne; but He took them and made them the very glory of His career. He turned sorrow into joy, He found strength in labour, peace in the storm, rest on the cross, and life in the grave.

W. E. ORCHARD



Yea, through life, death, through sorrow and through sinning,
 Christ shall suffice me, for He hath sufficed;
 Christ is the end, for Christ was the beginning,
 Christ the beginning, for the end is Christ.

F. W. H. MYERS

Silent Worship

Behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire: and after the fire a still small voice.

1 KINGS xix. 11-12



Silence is not an end in itself, but a means to a higher experience. It is the opportunity not only for prayerful meditation, for the unfolding of truth and the apprehension of duty, but for the realization of the Divine forgiveness, the renewal of our wills and the upbuilding of our inward being in communion with the Divine Love.

Friends' Book of Discipline



Silent Spirit, dwell with me,
I myself would quiet be;
Quiet as the growing blade
Which through earth its way has made;
Silently, like morning light,
Putting mists and chills to flight.

T. T. LYNCH

Stilling the Tempest

And the same day, when the even was come, Jesus saith unto them, Let us pass over unto the other side.

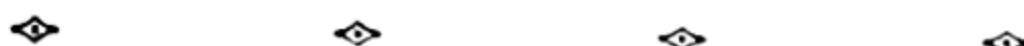
And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased and there was a great calm.

MARK iv. 35-39



Fierce was the wild billow,
 Dark was the night,
 Oars laboured heavily,
 Foam glimmered white;
 Trembled the mariners,
 Peril was nigh;
 Then said the God of God,
 "Peace, it is I!"

Ridge of the mountain wave,
 Lower thy crest!
 Wail of Euroclydon,
 Be thou at rest!
 Sorrow can never be,
 Darkness must fly,
 Where saith the Light of Light,
 "Peace, it is I!"

Jesu, Deliverer,
Come Thou to me;
Sooth Thou my voyaging
Over life's sea;
Thou, when the storm of death
Roars, sweeping by,
Whisper, O Truth of Truth,
"Peace, it is I!"

ANATOLIUS, tr. J. M. NEALE



Help me, O God! My boat is so small, and Thy ocean so wide.

PRAYER OF THE BRETON MARINERS

The Character that Wins Happiness

And seeing the multitudes, Jesus went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled

MATT. v. 1-6



The world has its own idea of blessedness. Blessed is the man who is always right. Blessed is the man who is satisfied with himself. Blessed is the man who is strong. Blessed is the man who rules. Blessed is the man who is rich. Blessed is the man who is popular. Blessed is the man who enjoys life. These are the beatitudes of sight and of this present world. It comes with a shock and opens a new realm of thought, that not one of these men entered Jesus' mind when He treated of blessedness. "Blessed," said Jesus, "is the man who thinks lowly of himself; who has passed through great trials; who gives in and endures; who longs for perfection; who carries a tender heart; who has a passion for holiness; who sweetens human life; who dares to be true to conscience." What a conception of character! . . . For the first time a halo rests on gentleness, patience, kindness, and sanctity, and the eight men of the Beatitudes divide the kingdom of God.

J. WATSON



O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; grant us, in all our doubts and uncertainties, the grace to ask what Thou wouldest have us to do; that the Spirit of wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble, through Jesus Christ our Lord.

W. BRIGHT

The Work to be Done

Ye are the salt of the earth ; but if the salt have lost its savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

Ye are the light of the world. A city set on an hill cannot be hid.

Neither do men light a lamp, and put it under the bushel, but on the stand ; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

MATT. v. 13-16



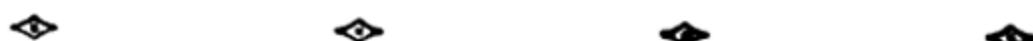
We are to be like salt, like a city, like light. In a hot eastern land salt is craved by men and beasts : it keeps food wholesome and preserves from rotting.

A city stands on a hill surrounded by walls that men may be protected at night and guarded from robbers and harmful foes.

Light is the symbol of knowledge which no man may keep to himself.

To be pure and loyal, to guard and protect the weak, to guide in darkness and lead the ignorant, these tasks are required of the followers of Christ.

H. WINIFRED STURGE



Bishop Scrope's Prayer

O God our Leader and our Master and our Friend, forgive our imperfections and our little motives, take us and make us one with Thy great purpose, use us and do not reject us, make us all here servants of Thy Kingdom, weave our lives into Thy struggle to conquer and to bring peace and union to the world.

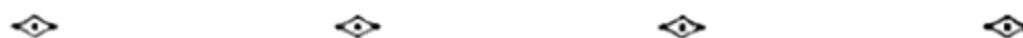
We are small and feeble creatures, we are feeble in speech, feebler still in action, nevertheless let but Thy light shine upon us and there is not one of us who cannot be lit by Thy fire, and who cannot lose himself in Thy salvation. Take us into Thy purpose, O God. Let Thy kingdom come into our hearts and into this world.

From H. G. WELLS's Soul of a Bishop

The Two Houses

Everyone therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. And everyone that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house: and it fell: and great was the fall thereof.

MATT. vii. 24-27



As you learn to walk only by walking, to leap by leaping, and to fence by fencing, so you can learn to live nobly only by acting nobly on every occasion that presents itself.

J. S. BLACKIE



A Prayer

We know the paths wherein our feet should press,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent;
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

J. DRINKWATER
(Extracts from a Poem entitled *Prayer*)

Christ and the Doctors

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

And when they found him not, they turned back to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

LUKE ii. 42-49



O God, who dost by Thy holy Spirit endow Thy servants with manifold gifts of knowledge and skill, grant us grace to use them always for Thine honour and for the service of men: through Jesus Christ our Lord.

ARTISTS' GUILD PRAYER (*Altered*)

The Temptation

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterwards an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceedingly high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and behold, angels came and ministered unto him.

MATT. iv. 1-11



When temptation comes, make it an opportunity to gain new strength by standing fast, that you may enter into that life of gladness and victory to which we are called.

Friends' Advices and Queries



The whole of the ministry of Jesus was the working out of a life-choice made in the solitude of the desert at the beginning. He came to win men, but He refused to buy them even with bread. He refused to coerce them, even with their own weapons. He refused to overawe them, even at their own request. He left hunger in the world, and oppression, and doubt, though He armed all His followers against them. But He never imagined that God had overlooked these things or that they were mere gratuitous and fortuitous intrusions. The successive moments of His choice were each a deep consent to the patient ways of God, and a reverent resolve to leave the bounds of human freedom where God had put them, with all the consequences involved.

W. R. MALTBY



O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, grant to us such strength and protection as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord.

BOOK OF COMMON PRAYER

The Programme of Christianity

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.
And he closed the book, and gave it back to the attendant and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth.

LUKE iv. 16-22



What an exchange! Beauty for Ashes, Joy for Mourning, Liberty for Chains! No marvel "the eyes of all in the synagogue were fastened on Him" as He read; or that they "wondered at the gracious words which proceeded out of His lips." . . . Liberty, Comfort, Beauty, Joy: those are among the greatest words of life. Give them their due extension, the significance which Christ undoubtedly saw in them and which Christianity undoubtedly yields, and there is almost no great want or interest of mankind which they do not cover. . . . This programme . . . is a series of

surprises. It is gladness. Its first word is "good-tidings," its last is "joy."

H. DRUMMOND



Gladness be with thee, Helper of our world!
I think this is the authentic sign and seal
Of Godship, that it ever waxes glad,
And more glad, until gladness blossoms, bursts
Into a rage to suffer for mankind,
And recommence at sorrow.

R. BROWNING

The Secret of Joy

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

JOHN xv. 10-12



Joy comes of a great law. But what is the condition? It is *to do good*. Abide in Christ and bring forth fruit, then comes the joy, and you can't help yourself. You don't make the joy. It simply follows after a certain cause, and I defy any man to do something for somebody, comfort them, help them, and not come back happier and full of joy. This is cause and effect, and anyone can get joy in this way. Abide in Christ, be in His presence, and you shall certainly have fulness of joy.

H. DRUMMOND



This is the most significant fact about Jesus' joy, that the sources of it were not at the mercy of men and circumstances. There were sources of gladness in His life which were dependent on the goodwill of men. . . . And men closed them. All through the final months of His ministry you can hear the click of closing doors around His life, until at last they shut Him into the upper room to face a terrible to-morrow. Every door which the hand of man could reach was closed. Then that wonderful thing happened, which is the mark of all exalted souls, and supremely of the Master; He fell back on resources which the hand of man could not touch. "My

joy I give unto you," He said, "and your joy no man taketh from you." . . . He could stand anything that men or circumstances could do to Him, and still have resources of joy. He was an unconquerable soul.

H. E. FOSDICK



Help us, we beseech Thee, so to live that we may partake of the joy of our Lord. Keep our souls before Thee as a still lake, that so there may be kindled in our hearts the glow of faith and love; and may we, through such stillness and peace, find strength for Thy service, O God, now and evermore.

JOACHIM EMBDEN (*Altered*)

Treasure

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

MATT. vi. 19-21



The Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head, with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself that I know somewhat of the meaning of this: for this is a figure of a man of this world; is it not, good sir? Thou hast said the right, said the Interpreter, and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what he says that calls to him from above with the celestial crown in his hand, it is to show that heaven is but a fable to some, and that things here are counted the only things substantial. Now, whereas it was also shewed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

JOHN BUNYAN



Father,
We pray Thee for the vision which sees beyond the things
of time and sense,
Beyond the vain attractions of this world, where we abide
for but a few days,
To the eternal realities—
To the deathless truth and beauty and love
For whose sake Thou hast given us being.

We pray Thee for strength to reject all passing pretence of
satisfaction,
And to seize here and now on the eternal satisfactions,
On the things that pertain unto Thyself and to the life that
is lived in Thee.

J. S. HOYLAND

A Trustful Spirit

Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.

For your heavenly Father knoweth that ye have need of all these things.

MATT. vi. 25, 32



Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

Ps. xxxvii. 3-5, 7-8



It had not occurred to me that the course of my life was God's own business, and that if I could follow the Psalmist's advice and commit my way unto God, He would bring it to pass. It had seemed to me that nothing would be brought to pass unless I worried and fretted over it myself. "Trust in the Lord and do good," he goes on; "so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and He shall give thee the desires of thine heart." To feel that I could give up being responsible for results and devote myself to my work was in itself a relief. If I tried to "trust in the Lord and do good"—by which I suppose is meant doing my duty to the best of my small ability—He would look after the rest. My position was somewhat

that of a trusted subordinate given a free hand, but having over him a supreme authority taking charge of all consequences.

BASIL KING



Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
“This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way”:

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the labouring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

H. VAN DYKE

The Birds

Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

MATT. vi. 26



Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. Fear not: ye are of more value than many sparrows.

LUKE xii. 6-7



God has given man the gifts of memory and foresight, not for a curse but for a blessing. The bird who lives and dies without anxiety is in the care of God: man with his greater gifts is there also.

H. WINIFRED STURGE



Innocent eyes not ours
 Are made to look on flowers,
 Eyes of small birds and insects small:
 Morn after summer morn
 The sweet rose on her thorn
 Opens her bosom to them all.
 The least and last of things
 That soar on quivering wings,
 Or crawl among the grass-blades out of sight,
 Have just as clear a right
 To their appointed portion of delight
 As Queens or Kings.

CHRISTINA G. ROSSETTI



As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:

I will fly in the greatness of God as the marsh-hen flies,
In the freedom that fills all the space 'twixt the marsh
and the skies:

By so many roots as the marsh-grass sends in the sod,
I will heartily lay me a-hold on the greatness of God.

S. LANIER

God's Works in Nature

Praise the Lord, O my soul, O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

Thou deckest thyself with light as it were with a garment, and spreadest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.

He maketh his angels spirits and his ministers a flaming fire.

He laid the foundations of the earth, that it never should move at any time.

Ps. civ. 1-5



From the prison of anxious thought that greed has builded,
From the fetters that envy has wrought, and pride has gilded,
From the noise of the crowded ways and the fierce confusion,
From the folly that wastes its days in a world of illusion,
(Ah, but the life is lost that frets and languishes there !)
I would escape and be free in the joy of the open air.

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By the faith that the flowers show when they bloom unbidden,
By the calm of the river's flow to a goal that is hidden,
By the trust of the tree that clings to its deep foundation,
By the courage of wild birds' wings on the long migration,
(Wonderful secret of peace that abides in Nature's breast !)
Teach me how to confide, and live my life, and rest.

H. VAN DYKE

The Salutation of the Dawn

Listen to the exhortation of the dawn!
 Look well to this day! For it is life;
 The very life of life.
 In its brief course lie all the verities
 And realities of your existence;
 The bliss of growth,
 The glory of action,
 The splendour of beauty:
 For yesterday is but a dream,
 And to-morrow is only a vision;
 But to-day well lived
 Makes every yesterday a dream of happiness,
 And every to-morrow a vision of hope.
 Look well, therefore, to this day!
 Such is the salutation of the dawn.

From the SANSKRIT



The morning hour has gold in its hand.

BENJAMIN FRANKLIN



Lord, Thou knowest how busy I must be to-day: if I forget
 Thee, do not Thou forget me.

SIR JACOB ASTLEY

This Wondrous World

The Lord said unto me, In the beginning, when the earth was made, before the outgoings of the world were fixed, or ever the gatherings of the winds blew, before the voices of the thunder sounded and before the flashes of the lightning shone, or ever the foundations of Paradise were laid, before the fair flowers were seen, or ever the powers of the earthquakes were established, before the innumerable hosts of angels were gathered together, or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the footstool of Sion was established, and ere the present years were sought out, and or ever the imaginations of them that now sin were estranged, before they were sealed that have gathered faith for a treasure: then did I consider these things, and they all were made through me alone, and through none other; as by me also they shall be ended, and by none other.

2 ESDRAS vi. 1-6



Beauty is a form of Divine speech: it reveals God to man. . . . Nor is God seen alone in the beauty of the natural world, in cloud and mountain, snow and vapour, green forest and spacious sea. Every artist in words or colour or sound reveals something of His wisdom and power. The preacher and the theologian may reveal Him too, though sometimes they obscure and pervert His likeness; His ministers are not a close corporation of ordained clergy. Raphael is among them, and Millet, and Burne-Jones. Not David only, but Palestrina and Beethoven and Elgar sound His praises. Alike every builder of our stately cathedrals, and every humble workman who with heart and hand creates as best he can the meanest

vessel that ministers to man's daily needs, are His artists and fellow-workmen.

F. J. GILLMAN



God of bright colours: rainbows, peacocks,
And the shot-silk gleam of springing
Wind-shaken wheat
On rolling red-ribbed Earth:
Thou who dost bring to birth
From out the womb
Of darkness golden flowers,
Filling the hollows
With daffodils in March,
Cowslips in April,
Dog-roses in May;
Who in the smouldering forest
Makes the huge
Red flare of Autumn:
God of all the colours
On Earth, and hues (too bright for mortal eyes)
In Paradise—
Unblind me to Thy glory,
That I may see!

F. W. HARVEY

Youth's Resolve

Just as I am, Thine own to be,
 Friend of the young, who lovest me,
 To consecrate myself to Thee,
 O Jesus Christ, I come.

In the glad morning of my day,
 My life to give, my vows to pay,
 With no reserve, and no delay,
 With all my heart I come.

I would live ever in the light,
 I would work ever for the right,
 I would serve Thee with all my might,
 Therefore to Thee I come.

Just as I am, young, strong and free,
 To be the best that I can be,
 For truth, and righteousness, and Thee,
 Lord of my life, I come.

MARIANNE HEARN



O God, may we ever seek what is true, see what is beautiful,
 love what is pure, and follow what is right, for the sake of
 Him who is Truth and Loveliness, Purity and Righteous-
 ness, even Jesus Christ our Lord.

PRAYERS FOR JUNIOR WORSHIP

Be Strong

Now, my son, be strong in the grace of Christ Jesus, and transmit the instructions I gave you in presence of many witnesses to trustworthy men, that they may be competent to teach others. Join the ranks of those who bear suffering, like a loyal soldier of Christ Jesus . . .

Whatever happens, be self-possessed, flinch from no suffering, do your work as an evangelist, and discharge all your duties as a minister.

The last drops of my own sacrifice are falling; my time to go has come. I have fought in the good fight; I have run my course; I have kept the faith. Now the crown of a good life awaits me, with which the Lord, that just Judge, will reward me on the great Day—and not only me, but all who have loved and longed for his appearance.

2 TIM. ii. 1-3; iv. 5-8



Great is the facile conqueror;
Yet haply he, who, wounded sore,
Breathless, unhorsed, all covered o'er
With blood and sweat,
Sinks foiled, but fighting evermore,
Is greater yet.

SIR WILLIAM WATSON



O Thou who art heroic love, keep alive in our hearts that adventurous spirit, which makes men scorn the way of safety, so that Thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord

A NEW PRAYER Book

Faithful unto Death

And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, . . . disputing with Stephen. . . .

And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. . . .

When they heard these things [i.e. Stephen's "Apology"] they were cut to the heart, and they gnashed on him with their teeth.

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

ACTS vi. 8-9, 12-15; vii. 54-60



Who is the happy warrior? Who is he
 That every man in arms should wish to be?
 It is the generous spirit, who, when brought
 Among the tasks of real life, hath wrought
 Upon the plan that pleased his boyish thought:
 Whose high endeavours are an inward light
 That makes the path before him always bright:
 Who, with a natural instinct to discern
 What knowledge can perform, is diligent to learn;
 Abides by his resolve, and stops not there,
 But makes his moral being his prime care;
 Who, doomed to go in company with pain,
 And fear, and bloodshed, miserable train!
 Turns his necessity to glorious gain:

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Who, if he be called upon to face
 Some awful moment to which heaven has joined
 Great issues, good or bad for human-kind,
 Is happy as a lover; and attired
 With sudden brightness, like a man inspired.

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This is the happy warrior; this is he
 Whom every man in arms should wish to be.

WM. WORDSWORTH



Help us, O God our Father, amid the chequered experiences
 of this life, always to serve Thee faithfully and with a cheerful
 courage, and so bring us to the end of our days with a quiet
 mind; through Jesus Christ our Lord.

The Cost of True Progress

There is a city builded and set in a plain country and full of all good things;

But the entrance thereof is narrow, and is set in a dangerous place to fall, having a fire on the right hand, and on the left a deep water;

And there is only one path between them both, even between the fire and the water, so small that there could but one man go there at once.

If this city now be given unto a man for an inheritance, if the heir pass not the danger set before him, how shall he receive his inheritance?

2 ESDRAS vii. 6-9



The more we learn of the nature of man and of the universe which gives him lodging, the more evident it becomes that man's business on this planet, his part as an actor in the scheme of things, is *difficult*. . . . This is no *game* that man is playing. The words of Cromwell written on the day before the battle of Dunbar, when he was hemmed in by superior forces and in a precarious position, might be taken as a motto for human life in general, for the whole business of man on this planet—"We are upon an engagement very difficult." Everything of value the human race has achieved since man began his stormy pilgrimage on the earth bears witness to this. . . . Ill adapted for living an easy life, he is well adapted for living a difficult one. It is precisely when his circumstances are easiest that he gives the poorest account of himself, and the best when he is fighting against odds. Never is he more at home in this universe than when he finds himself upon an engagement very difficult. "It behoves the Son of Man to suffer many things that He may enter into His glory."

L. P. JACKS



Lord, Who hast set our mortal feet
On life's uncertain way,
To Thee, in fellowship of need,
We lift our hearts to-day.

Whene'er we walk in Thy clear light
We journey unafraid,
Yet often do we miss the gleam,
And wander in the shade.

If some who tread life's path with us
Are burdened and oppressed,
Help us to share with them Thy gifts
Of courage and of rest

O Thou, Who know'st the path we take,
Who seest how oft we roam,
Reveal Thyself, the Living Way,
And guide all travellers home.

ERNEST DODGSHUN

A Merry Heart

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

He that is of a merry heart hath a continual feast.

Better is little with the fear of the Lord than great treasure and trouble therewith.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!

A merry heart doeth good like a medicine.

PROV. xv. 13-17, 23, xvii. 22



Conversation of the best kind is one of the crowning joys of life; where it is enjoyed to the full we may well say that our cup runs over, the draft overmastering the measure's brim; when they that fear the Lord often talk one to another, their intercourse provokes heavenly attention, the Lord hearkens and hears and makes memories of the communion of those who enjoy Him in one another. All that makes human intercourse worthy is on the borders of religion; the sympathetic touch, the delicate irony, the inquisitive glance, and the babbling of mirth. All these are ours in Christ and His heavenly Kingdom. . . . If we banish humour from our thought of worship, the Kingdom of God is not yet fully come. "They began to be merry," saith the Scripture, and they continue therein.

J. RENDEL HARRIS



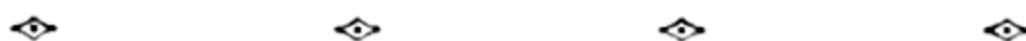
If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked at my sullen heart in vain:
Lord, Thy most pointed pleasure take,
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose Thou before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!

R. L. STEVENSON

Everyday Lights and Shadows

Man goeth forth unto his work and to his labour until the evening.

Ps. civ. 23



Our topic is the commonplace; . . . the hooter sounds, and the day's work ends. Out pours the crowd of workers, spent, sombre, unresponsive, into the squalid street, each anxious to be free and yet too dulled to mend his pace or to move with resolution. Here is the commonplace indeed. Now for its transformation.

The sinking glow of sunlight catches them, and bathes their weary faces, transfiguring their whole mien and bearing. . . . It is as though some far celestial hands had lifted up the dazzling radiance of a vast flaming Host within the monstrance of the rich western sky, and blessed these weary men, these women with their shawls and clattering clogs, these slouching disillusioned lads. . . .

A shaft of sunlight, nothing more; and even that soon fades. The commonplace resumes its sway, but it has been given you to see for a moment what God's Kingdom means.

T. B. CLAYTON



Jesus Christ calls to every poor soul; he calls to everyone who bears a human face, "You are children of the living God, and not only better than many sparrows, but of more value than the whole world." . . . He was the first to bring the value of every human soul to the light, and what He did no one can any more undo.

A. HARNACK

Daily Strength for Daily Tasks

Let us begin afresh every day!

The heavier is your burden, the stronger and more courageous should be your heart, fearless of all that may chance to befall you.

ST. CATHERINE OF SIENA



Live your life while you have it. Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your life, you must discipline it. You must not fritter it away in "fair purpose, erring act, inconstant will"; but must make your thoughts, your words, your acts, all work to the same end, and that end not self, but God. That is what we call *Character*.

FLORENCE NIGHTINGALE



This is my prayer to Thee, my Lord—
 Strike, strike at the root of penury in my heart.
 Give me the strength lightly to bear my joys and sorrows.
 Give me the strength to make my love fruitful in service.
 Give me the strength never to disown the poor or bend my knees before insolent might.
 Give me the strength to raise my mind above daily trifles.
 And give me the strength to surrender my strength to Thy will with love.

R TAGORE

Our Daily Work

We read a pretty story of St. Anthony, who being in the wilderness, led there a very hard and strait life, insomuch that none at that time did the like; to whom came a voice from heaven saying “Anthony, thou art not so perfect as a cobbler that dwelleth at Alexandria.” Anthony, hearing this, rose up forthwith, and took his staff and went till he came to Alexandria, where he found the cobbler. The cobbler was astonished to see so reverend a father come to his house. Then Anthony said to him “Come and tell me thy whole conversation, and how thou spendest thy time.” “Sir,” said the cobbler, “as for me, good works have I none, for my life is but simple and slender. I am but a poor cobbler: in the morning when I rise, I pray for the city wherein I dwell, specially for all such neighbours and poor friends as I have; after, I set me at my labour, where I spend the whole day in getting my living, and I keep me from all falsehood, for I hate nothing so much as deceitfulness; wherefore, when I make to any man a promise, I keep it and perform it truly: and so I spend my time poorly with my wife and children, whom I teach and instruct, as far as my wit will serve me, to fear and dread God. And this is the sum of my simple life.”

In this story you see how God loveth those that follow their vocation and live uprightly, without any falsehood in their dealing. This Anthony was a great, holy man, yet the cobbler was as much esteemed before God as he.

HUGH LATIMER



Teach me, my God and King,
In all things Thee to see,
And what I do in anything
To do it as for Thee.

All may of Thee partake;
Nothing can be so mean
Which with this tincture *For Thy sake*
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and the action fine.

GEORGE HERBERT



Heavenly Father; we pray for a blessing on our daily work. Grant that we may labour faithfully and honourably in the tasks Thou hast given us to do. Teach us patience and endurance in difficulty, and give us wisdom and insight when we are in the dark. May we work with a joyful spirit in the companionship of our Master, Jesus Christ.

Commercial Life

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

And he said unto him, Man, who made me a judge or a divider over you?

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

LUKE xii. 13-15



The Gospel of Christ contains a message, not only for the individual soul, but for the world of social organization and economic relations in which individuals live. . . . If Christ's followers are to be faithful to their Master they must try all social and economic systems by the standard which He reveals. It is their task to realize love, not merely in their own hearts, but in the social order, and in the daily transactions of the factory and the market-place.

INTERNATIONAL MISSIONARY COUNCIL, AT JERUSALEM



Man, born to toil, in his labour rejoiceth;
 His voice is heard in the morn;
 He armeth his hand and sallieth forth
 To engage with the generous teeming earth,
 And drinks from the rocky hills
 The laughter of life.

Or else, in crowded cities gathering close,
 He traffics morn and eve
 In thronging market-walls;
 Or within echoing calls
 Of busy arsenals,

Weldeth the stubborn iron to engines vast;
Or tends the thousand looms
Where, with black smoke o'ercast,
The land mourns in deep glooms.

Life is toil, and life is good:
There in loving brotherhood
Beateth the nation's heart of fire.
Strife! Strife! the strife is strong!
There battle thought and voice, and spirits conspire
In joyous dance around the tree of life,
And from the ringing choir
Riseth the praise of God from hearts in tuneful song.

ROBERT BRIDGES



O Master Workman, who hast called us into co-operation with Thyself, help us, in all things to which we shall set our hand or brain, to work for Thy glory, the good of men and the faithful accomplishment of our task. Be near to those who have neither freedom in the choice of their vocation nor joy in their labour, and help us all to strive toward that day when man may look upon his works, as Thou didst, and see that they are good.

A Morning Thanksgiving

Praise ye the Lord. Praise ye the Lord from the heavens:
praise him in the heights.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, sun and moon: praise him, all ye stars of light.

Praise the Lord from the earth, ye dragons, and all deeps:

Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens; old men, and children:

Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

Ps. cxlviii. 1-3, 7-13



Thank God for sleep in the long quiet night,

For the clear day calling through the little leaded panes,
For the shining well-water and the warm golden light,

And the paths washed white by singing rains.

We thank Thee, O God, for exultation born

Of the kiss of Thy winds, for life among the leaves,
For the whirring wings that pass about the wonder of the morn,

For the changing plumes of swallows gliding upwards to their eaves.

For the treasure of the garden, the gillyflowers of gold,
 The prouder petalled tulips, the primrose full of spring,
 For the crowded orchard boughs, and the swelling buds that
 hold
 A yet unwoven wonder, to Thee our praise we bring.

Thank God for good bread, for the honey in the comb,
 For the brown-shelled eggs, for the clustered blossoms set
 Beyond the open window in a pink and cloudy foam,
 For the laughing loves among the branches met.

• • • • •

For earth's little secret and innumerable ways,
 For the carol and the colour, Lord, we bring
 What things may be of thanks, and that Thou hast lent our
 days
 Eyes to see, and ears to hear, and lips to sing.

J. DRINKWATER

◊ ◊ ◊ ◊

God of all beauty and joy,
 Grant unto us that this day we may share with Thee
 In the purity of Thy divine passion for beauty. . . .
 Make us ambassadors of Thy kingdom,
 In which all things beautiful are for ever preserved and
 perfected.

J. S. HOYLAND

The Logos

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

And of his fulness have all we received, and grace for grace.

For the law was given by Moses, but grace and truth came by Jesus Christ.

JOHN i. 1-17



Light looked down and beheld Darkness,
"Thither will I go," said Light.
Peace looked down and beheld War,
"Thither will I go," said Peace.
Love looked down and beheld Hatred,
"Thither will I go," said Love.
So came Light, and shone;
So came Peace, and gave rest;
So came Love, and brought Life,
And the Word was made Flesh, and dwelt among us.

LAURENCE HOUSMAN

Bread and Water

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Then said they unto Jesus, What shall we do, that we might work the works of God?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

JOHN vi. 27-35



Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

JOHN iv. 14

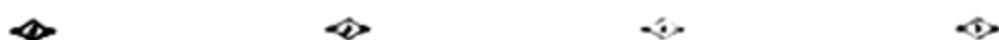


'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green;
And the pale weaver, through his windows seen
In Spitalfields, look'd thrice dispirited.

I met a preacher there I knew, and said:
"Ill and o'erworked, how fare you in this scene?"
"Bravely," said he, "for I of late have been
Much cheered with thoughts of Christ, the living Bread."

O human soul! as long as thou canst so
Set up a mark of everlasting light
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam—
Not with lost toil thou laborest through the night,
Thou mak'st the heaven thou hop'st indeed thy home.

MATTHEW ARNOLD



Our Father, who canst interpret our deepest needs more truly than we can ourselves, we give Thee thanks for all the provision Thou hast made to meet our hunger and thirst both of body and of soul. Lead us through deeper knowledge of Christ our Lord to find in Him the satisfaction of our soul's desires, so that, day by day, we may lay hold of that sustaining strength which is in Him, and refresh our spirits with that living water whereof he that drinks shall thirst no more.

The Good Shepherd

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd.

JOHN x. 11-16



He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

ISA. xl. 11



The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noonday walks He shall attend,
And all my midnight hours defend.

When in the sultry glebe I faint,
Or on the thirsty mountain pant,
To fertile vales and dewy meads
My weary, wandering steps He leads,
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.

Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still;
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.

Though in a bare and rugged way
Through devious lonely wilds I stray,
Thy bounty shall my wants beguile;
The barren wilderness shall smile
With sudden greens and herbage crowned,
And streams shall murmur all around.

J. ADDISON

Seeing God in the Face of Jesus

Thomas saith unto Jesus, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me.

JOHN xiv. 5-11



Without the Way there is no going,
Without the Truth there is no knowing,
Without the Life there is no living.

THOS. A KEMPIS



Jesus was the man of the people, who knew their joys and sorrows because He lived as one of them. He learnt life at the carpenter's bench in Nazareth. . . . He took our common life and daily toil and made them into divine things. The crowded cities of Galilee were His home. His heart went out to the helpless and the diseased, to the oppressed poor, to the rich, starved of true fellowship, and to the self-righteous, separated by their hardness of heart from their fellows and from God. He gave Himself to men without reserve, in loving fellowship; their life and lot came into His life; those who opened their hearts to Him knew His life; and overcoming love came into their lives. When His people refused Him and crucified Him, His love still sought them undesperating.

This is how Jesus lived and died, and still lives on among men.

This is how God lives among men.

This is how we are to live among men.

Friends' Book of Discipline

The Cleansing Work of the Holy Spirit

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye except ye abide in me.

JOHN xv. 1-4



Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou would'st do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

E. HATCH



O God, who hast encompassed us with so much that is dark and perplexing, and yet hast set within us light enough to walk by; enable us to trust what Thou hast given as sufficient for us, and steadfastly refuse to follow ought else; lest the light that is in us become as darkness and we wander from the way. May we be loyal to all the truth we know, and seek to discharge those duties which lay their commission on our conscience; so that we may come at length to perfect light in Thee, and find our wills in harmony with Thine.

W. E. ORCHARD

Meekness

The man Moses was very meek, above all the men which were upon the face of the earth.

NUM. xii. 3

◆ ◆ ◆ ◆

We shall have to find room for Moses in our idea of meekness. Not many would call him weak who welded the Jews into a nation. The story of his leadership is the story of persistent patience. . . . He refused to be discouraged, he refused to let his purpose be overcome, though his followers were never so stupid and obstinate. He shepherded them, gave them laws, instructed their ignorance. He took hold of a group of spiritless slaves and made them free people. . . . Meekness, in the case of Moses, was the patience which would not stop short of its purpose. . . . Evil is not overcome nor the cause of life furthered nor greatness shown by becoming bitter or violent, but by persistent and assiduous well-doing. When you have lost your temper you have betrayed your cause. . . .

That is meekness: active patience in the face of untoward conditions; the spirit that keeps its temper and keeps going on.

G. B. ROBSON

◆ ◆ ◆ ◆

Blessed are the meek, for they shall inherit the earth.

MATT. v. 5

◆ ◆ ◆ ◆

Rest in the Lord, and wait patiently for him:
 Cease from anger, and forsake wrath:
 Fret not thyself, it tendeth only to evil-doing.
 The meek shall inherit the land;
 And shall delight themselves in the abundance of peace.

PS. xxxvii. 7, 8, 11

Earth's Crammed with Heaven

O Lord, our Lord,
 How excellent is thy name in all the earth!
 Who hast set thy glory upon the heavens.
 Out of the mouth of babes and sucklings hast thou established
 strength,
 Because of thine adversaries,
 That thou mightest still the enemy and the avenger.
 When I consider thy heavens, the work of thy fingers,
 The moon and the stars, which thou hast ordained;
 What is man, that thou art mindful of him?
 And the son of man, that thou visitest him?
 For thou hast made him but little lower than God,
 And crownest him with glory and honour.
 Thou madest him to have dominion over the works of thy
 hands;
 Thou hast put all things under his feet:
 All sheep and oxen,
 Yea, and the beasts of the field;
 The fowl of the air, and the fish of the sea,
 Whatsoever passeth through the paths of the seas.
 O Lord, our Lord,
 How excellent is thy name in all the earth!

Ps. viii.



That God is a Spirit has not hindered Him from shaping the vault of night and hanging it with stars; or from tinting the tender blue of day, save where it shrinks from the glory of the sun; or from spreading the sheet of sea and streaking it with green and gold; or from poising the summer clouds to fling the chase of purple shadows on the hills; or from shining through the cool light of the spring woods; or from dwelling in our humanity to touch it with many a grace

and repeat in it the image of His pity and His truth, or from resting with the Man of Sorrows as the symbol of His purity and holy love. These are the works of His creativeness, the appeal of His beauty to our hearts, the mighty poem He improvises through all the rhythm of the universe.

J. MARTINEAU



Earth's crammed with heaven,
And every common bush afire with God:
But only he who sees takes off his shoes.

ELIZABETH B. BROWNING

Makers of the Road

And Moses said: I besought the Lord at that time, saying,

O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand; for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

So we abode in the valley over against Beth-peor.

DEUT. iii. 23-29



As we travelled we came near a very great hill called Pendle Hill, and I was moved of the Lord to go up to the top of it; which I did with difficulty, it was so very steep and high. When I was come to the top, I saw the sea bordering upon Lancashire, and there, on the top, I was moved to sound the day of the Lord, and the Lord let me see in what places He had a great people to be gathered.

GEORGE FOX



There is no solace on the earth for us—for such as we—
Who search for the hidden city that eyes may never see:

Only the road and the dawn, the sun, the wind, and the rain,
And the watch-fire under stars, and sleep, and the road again.

• • • •

We travel the dusty road till the light of the day is dim,
And sunset shows us spires away on the world's rim.

We travel from dawn to dusk, till the day is past and by,
Seeking the Holy City beyond the rim of the sky.

J. MASEFIELD

◊ ◊ ◊ ◊

Teach us, good Lord, to serve Thee as Thou deservest:
to give and not to count the cost; to fight and not to heed
the wounds; to strive and not to seek for rest; to labour and
to ask for no reward, saving the knowledge that we do Thy
will; through Jesus Christ our Lord.

IGNATIUS LOYOLA

The Listening Ear

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.

And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

That the Lord called Samuel: and he answered, Here am I.

And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

I SAM. iii. 1-10



O Lord our God, didst Thou in days of old
Commune with men and holy thoughts instil,
And to their hearts eternal things unfold?
And art Thou speaking still?

They heard Thy voice from out the storm-toss'd seas,
From star-lit skies, and from the trickling rill;
They heard Thy whisper in the evening breeze;
And may we hear Thee still?

Thy voice was heard, in accents soft and clear,
When Jesus came to do and teach Thy will
And tell His brother man that Thou art near
And speakest with him still.

O Lord our God, Thy children need Thee yet,
Their feet to guide, their hearts with love to fill;
O give the quicken'd ear, lest we forget
That thou art speaking still.

R. WALMSLEY



I will hear what God the Lord will speak:
For he will speak peace unto his people, and to his saints.

Ps. lxxxv. 8

A True Prayer

Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

LUKE xviii. 9-14



Two went to pray! O rather say
One went to brag, th' other to pray:

One stands up close and treads on high,
Where th' other dares not send his eye:

One nearer to God's altar trod,
The other to the altar's God.

R. CRASHAW



O Thou that hearest prayer, all men shall come to Thee:
Though our sins be too much for us, 'Tis Thine to cancel
our transgressions.

Ps. lxv. 2-3



Lord, who art merciful as well as just,
Incline Thine ear, to me, a child of dust.
Not what I would, O Lord, I offer Thee,
Alas! but what I can.

Father Almighty, who hast made me man,
And bade me look to heav'n, for Thou art there,
Accept my sacrifice and humble prayer:

Four things, which are in Thy treasury,
I lay before Thee, Lord, with this petition:
My nothingness, my wants, my sin, and my contrition.

R. SOUTHEY (*from the Persian*)

Lost Treasure

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them. And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repented, more than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repented.

LUKE xv. 1-10



I was not resolute in heart and will
 To rise up suddenly and seek Thy face,
 Leaving the swine-husks in the desert-place
 And crying, "I have sinned, receive me still."

I could not even, at the Shepherd's voice,
 Startle and thrill, with yearnings for the fold,
 Till He should take me in His blessed hold,
 And lay me on His shoulder and rejoice.

But lying silent, will-less in the dark,
A little piece of silver, lost from Thee,
I only knew Thy hands were seeking me,
And that I bore through all Thy heavenly mark.

ELIZABETH WATERHOUSE



O God, who tellest the number of the stars, and callest them
all by their names; heal, we beseech Thee, the contrite in
heart, and gather together the outcasts, and enrich us with
the fulness of Thy wisdom; through Christ our Lord.

SARUM BREVIARY

The Father's Heart

And Jesus said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry;

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Jesus knew that we cannot have goodness unless the alternative is left open. . . . We cannot live as children in our Father's house, merely because there is nowhere else to go. There must be the opportunity of the far country—though remember, you can make a far country of your own doorstep.

W. R. MALTBY



Love found me in the wilderness, at cost
Of painful quests, when I *myself* had lost.

Love on its shoulders joyfully did lay
Me, weary with the greatness of my way.

Love lit the lamp, and swept the house all round,
Till the lost money in the end was found.

· · · · ·

'Twas Love, whose quick and ever-watchful eye
The wanderer's first step homeward did espy

From its own wardrobe Love gave word to bring
What things I needed—shoes, and robe, and ring.

R. C. TRENCH

Common Joys

Consider the lilies how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.

LUKE xii. 27



I began to inquire what things were most common: Air, Light, Heaven and Earth, Water, the Sun, Trees, Men and Women, Cities, Temples, etc. These I found common and obvious to all. Rubies, Pearls, Diamonds, Gold and Silver; these I found scarce and to the most denied. Then began I to consider and compare the value of them which I measured by their serviceableness, and by the excellencies which would be found in them, should they be taken away. And, in conclusion, I saw clearly, that there was a real valubleness in all the common things; in the scarce, a feigned.

THOMAS TRAHERNE



I come in the little things,
Saith the Lord;
Not borne on morning wings
Of majesty; but I have set My feet
Amidst the delicate and bladed wheat
That springs triumphant in the furrowed sod.
There do I dwell, in weakness and in power;
Not broken or divided, saith our God!
In your straight garden plot I come to flower;
About your porch My Vine,
Meek, fruitful, doth entwine;
Waits, at the threshold, Love's appointed hour.

EVELYN UNDERHILL

Music sent up to God

Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

For the Lord taketh pleasure in his people: he will beautify the meek with salvation.

Ps. cxlii. 1-4



We are like a company of singing dancers, who may turn their gaze outward and away, notwithstanding they have the choir-master for centre: but when they are turned towards him, then they sing true and are truly centred upon him. Even so, we encircle the Supreme always; but our eyes are not at all times fixed upon the Centre. Yet in the vision thereof is our attainment and our repose, and the end of all discord; God in His dancers and God the true Centre of the dance

PLUTINUS



Look how the floor of heaven
Is thick inlaid with patines of pure gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed Cherubins;
Such harmony is in immortal souls.

W.M. SHAKESPEARE

God Revealed in Many Ways

It is a mistake to assume that God's communications to us are limited to technical speech, whether of the written or the spoken word. Even our friends who walk by our side have many languages other than words. They speak to us in gestures, in the glow or the gloom of their faces, in a touch of the hand, in a token secretly left where we shall find it. Often their most meaningful communication is by the way of silence. So also God speaks to us in the multitudinous voices of nature, the blessings of His providence, the turning of an event. All our environment is vocal with His goodness, and those voiceless promptings from out the silence of our soul are the fleet messengers of His will.

The Daily Altar



A fire-mist and a planet,
A crystal and a cell;
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe, rich tints of the cornfield,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden rod—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
 When the moon is new and thin,
 Into our hearts high yearnings
 Come welling and surging in—
 Come from the mystic ocean
 Whose rim no foot has trod—
 Some of us call it Longing,
 And others call it God.

A picket frozen on duty,
 A mother starved for her brood,
 Socrates drinking the hemlock,
 And Jesus on the Rood;
 And millions who, humble and nameless,
 The straight, hard pathway trod—
 Some call it Consecration,
 And others call it God.

W. H. CARRUTH



We thank Thee, O our Father, that Thou dost reveal Thyself to us in many ways. May we ever be ready to see Thee in all things that are true and beautiful, and to yield ourselves as messengers of Thy holy will: through Jesus Christ our Lord.

The Quest for Truth

If thou criest after knowledge, and liftest up thy voice for understanding;

If thou seekest her as silver, and searchest for her as for hid treasures;

Then shalt thou understand the fear of the Lord, and find the knowledge of God.

For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

PROV. ii. 3-6



Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

ISA. iv. 6-9



It was Lessing who declared that were God to offer him the Truth in one hand and the Search for Truth in the other, he would choose the Search. He meant that, just as the Truth never stands still, but is in its nature a process of evolution, so the mind of the seeker after it can never stand still. Only in the process of daily conquering them anew do we . . . gain life and freedom. And it is in the devotion to this search after the Most High—a search which may assume an infinity

of varied forms—that the dedicated life consists; the life dedicated to the noblest of quests, and not to be judged by apparent failure to reach some fixed and rigid goal, but rather by the quality of its striving.

LORD HALDANE



I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

I preferred her before sceptres and thrones, and esteemed riches nothing in comparison with her.

Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

I loved her above health and beauty, and chose to have her instead of light; for the light that cometh from her never goeth out.

All good things together came to me with her, and innumerable riches in her hands.

And I rejoiced in them all, because wisdom goeth before them, and I knew not that she was the mother of them.

WISD. OF SOL. vii. 7-12

Divine Discontent

I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

If by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

PHIL. iii. 8-16



I should like to make every man, woman and child whom I meet discontented with themselves, even as I am discontented with myself. I should like to awaken in them, about their physical, their intellectual, their moral condition, that divine discontent which is the parent, first of upward aspiration and then of self-control, thought, effort to fulfil that aspiration even in part. For to be discontented with the divine discontent, and to be ashamed with the noble shame, is the very germ and first upgrowth of all virtue.

C. KINGSLEY



Our Heavenly Father, we thank Thee in the remembrance of the prize Thou hast set before us, even to be moulded into the likeness of Thy Son. Thou knowest how often we have forgotten our high calling and brought dishonour on Thy name. Yet our hearts are restless and unsatisfied until we can find our rest in Thee; let Thy patient love recover us, and leave us not till Thou hast conformed us to the pattern of Thy will.

The Higher Carelessness

Let us give thanks unto the Doer of good,
and the merciful God the Father of our Lord and our God
and our Saviour, Jesus Christ.

For He hath sheltered us.

He hath succoured us.

He hath kept us.

He hath redeemed us unto Himself.

He hath spared us.

He hath helped us.

He hath brought us to this hour.

Let us therefore pray Him
that He keep us in this holy day, and all
the days of our life, in all peace—
the almighty Lord our God.

LITURGY OF THE COPTIC JACOBITES



Just as there is a lower carelessness which means death to the soul, so there is a higher carelessness which is the supreme gift of religion. We must all at length rest back upon God. . . . If at the heart of things there is not perfect wisdom, justice and loving care, it is useless our worrying about anything.

It is not religion, but irreligion, which attempts to take these burdens upon oneself, and to some such faith we are committed by the very incapacities of our nature to bear them. This is the real secret of what so many confess who have stood before the Cross, where the burden that one has carried slips away. . . . Until we learn something of this higher carelessness we shall fail to understand God, find Jesus Christ a great perplexity, and attempt to preach His gospel in vain.

W. E. ORCHARD



Rejoice in the Lord alway: again I will say, Rejoice. . .
The Lord is at hand. In nothing be anxious; but in everything
by prayer and supplication with thanksgiving let your requests
be made known unto God. And the peace of God which
passeth all understanding shall guard your hearts and your
thoughts in Christ Jesus.

PHIL. iv. 4-7

The Treasure-house of the Mind

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

PHIL. iv. 8



Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have yet been taught in early youth, what fairy palaces we may build of beautiful thoughts—proof against all adversity: bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.

J. RUSKIN



There are, in this loud stunning tide
 Of human care and crime,
With whom the melodies abide
 Of the everlasting chime;
Who carry music in their heart
 Through dusky lane and wrangling mart,
Plying their daily task with busier feet
 Because their secret souls a holy strain repeat.

J. KEBLE



O Lord, from whom all good things do come; grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that be good; and by Thy merciful guiding may perform the same; through our Lord Jesus Christ.

The Beauty of Holiness

O worship the Lord in the beauty of holiness.

Ps. xcvi. 9

You will find in your Bible a lovely phrase . . . *The Beauty of Holiness*. The Beauty! The perfection of the Christian character; not simply things done after a good style, but things done with beauty and with grace. Look at the exquisite loveliness, beauty and grace which characterized all the actions of Jesus. There is a marvellous grace about each and all; there is an attractive peculiarity which calls forth unbidden our deepest love and admiration. What is it? It is the Beauty of Holiness.

H. DRUMMOND

Beauty depends on simplicity—I mean the true simplicity of a rightly and nobly ordered mind and character.

He is a fool who seriously inclines to weigh the beautiful by any other standard than that of the good.

The good is the beautiful.

Grant me to be beautiful in the inner man.

PLATO

Nature's Loveliness

Nature is the living visible garment of God.

GOETHE



Nature seems to speak of God. Go, stand out on a summer night and look upwards to the sky where the million stars go sailing through that great wide sea of blue, like silent ships that pass in the night. . . . Go, walk in the woods on a day in April and watch the beauty of nature repeating the eternal resurrection, and rising from the grave of winter to the splendour of spring. Go, stand and watch the daylight die, and all the west grow wonderful with a thousand colours past the power of human artists to express. Look at a mountain towering up to kiss the sun, pluck the tiniest flower that grows upon its side; and if you are a healthy man or a healthy woman there will be something that will call you—call you to the worship of the Maker and Creator of it all, and to the love of the great Artist in whose mind the ever-changing picture that the world presents was born.

G. A. STUDDERT KENNEDY



To those who have some feeling that the natural world has beauty in it I would say, Cultivate this feeling and encourage it in every way you can. Consider the seasons, the joy of spring, the splendour of the summer, the sunset colours of the autumn, the delicate and graceful bareness of winter trees, the beauty of snow, the beauty of light upon water, what the old Greek called the unnumbered smiling of the sea.

In the feeling for that beauty, if we have it, we possess a pearl of great price.

LORD GREY OF FALLODON



Learn, O student, the true wisdom! See yon bush aflame
with roses, like the burning bush of Moses. Listen, and thou
shalt hear, if thy soul be not deaf, how from out it, soft and
clear, speaks to thee the Lord Almighty.

HAFIZ

Facing Failure

This is my experience of the Law: I want to do what is right, but wrong is all I can manage: I cordially agree with God's law, so far as my inner self is concerned, but then I find quite another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members. Thus, left to myself, I serve the law of God with my mind, but with my flesh I serve the law of sin. Miserable wretch that I am! Who will rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord. . . .

The law of the Spirit brings the life which is in Christ Jesus, and that law has set me free from the law of sin and death.

ROM. vii. 21-25; viii. 2



When life says to us "Enter on a course of work" it says "Enter, and sometimes fail, and live through the failure." If it says "Work and live with other people" it says "Live with, and care for, those who will sometimes hurt you and sometimes be hurt by you; and bear both." If it says "Go and carry out an ideal" it includes "Go and carry it out, often imperfectly; and make mistakes, and have doubts, and take all the pain of this as well as the pain of right doing."

HELEN WODEHOUSE



Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit, nor stand, but go!
Be our joy three-parts pain!
Strive, and hold cheap the strain!
Learn, nor account the pang; dare, never grudge the throe!

R. BROWNING



Let me not pray to be sheltered from dangers but to be
fearless in facing them.
Let me not beg for the stilling of my pain but for the heart
to conquer it.
Let me not look for allies in life's battle-field, but to my
own strength.
Let me not crave in anxious fear to be saved, but hope for
the patience to win my freedom.
Grant me that I may not be a coward, feeling your mercy in
my success alone; but let me find the grasp of your
hand in my failure.

R. TAGORE

Strength to Endure

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.

ISA. xl. 29-32



Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

PS. lv. 22



When John Wilhelm Rowntree was threatened with serious eye-trouble one of the best physicians was consulted. He could hold out no hope of improvement, or even of the arrestment of the evil, and John went out from the consultation into the street under the doom of coming and irreparable blindness. He stood by some railings for a few moments to collect himself, and suddenly felt the love of God wrap him about as though a visible presence enfolded him, and a joy filled him such as he had never known before. Instead of retreating before this insidious foe and leaving human wrongs to right themselves, as men would readily have excused him for doing, he only sought the more continually to fit himself for efficient service for God and his fellows, during every day which might yet be given him.

JOSHUA ROWNTREE



O God, who hast sent us to school in this strange life of ours, and hast set us tasks which test all our courage, trust and fidelity; may we not spend our days complaining at circumstance or fretting at discipline, but give ourselves to learn of life and to profit by every experience. Make us strong to endure.

When the battle is set, may we know on which side we ought to be; and when the day goes hard, when cowards steal from the field and heroes fall around the standard, may our place be found where the fight is fiercest. If we faint, may we not be faithless; if we fall, may it be while facing the foe.

W. E. ORCHARD

SRINAGAR
JAP GOBL

The Joys of Friendship

A faithful friend is a strong defence; and he that hath found him hath found a treasure. There is nothing that can be taken in exchange for a faithful friend; and his excellency is beyond price. A faithful friend is a medicine of life; and they that fear the Lord shall find him. He that feareth the Lord directeth his friendship aright; for as he is, so is his neighbour also.

Ecclus. vi. 14-17



A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.

Iron sharpeneth iron ; so a man sharpeneth the countenance of his friend.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

Prov. xviii. 24; xxvii. 17, 6



Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions.

I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

2 Sam. i. 23, 26



Come, I will make the continent indissoluble;
I will make the most splendid race the sun ever shone upon;
I will make divine, magnetic lands,

With the love of comrades,
With the life-long love of comrades.

WALT WHITMAN



Tell me, gentle traveller, who hast wandered through the world, and seen the sweetest roses blow, and brightest, gliding rivers—of all thine eyes have seen, which is the fairest land?

Child, shall I tell thee where nature is most blest and fair? It is where those we love abide. Though that space be small, ample is it above kingdoms; though it be a desert, through it runs the river of Paradise, and there are the enchanted bowers.

From the Persian

The Way of the Helpers

Live in love as Christian brethren, ready to be helpful one to another. Rejoice together in the blessings of life, sympathize with each other in its trials. Know one another as fellow-workers in the things that endure. Watch over one another for good.

Friends' Advices and Queries



A blind man and a lame man, happening to come at the same time to a piece of very bad road, the former begged of the latter that he would guide him through his difficulties. "How can I do that," said the lame man, "since I am scarcely able to drag myself along? But if you will carry me, I can then warn you against anything that may obstruct your way: your feet shall be my feet, and my eyes yours." "With all my heart"; replied the blind man, "let us mutually serve each other." So, taking his lame companion on his back, they by means of this union travelled with safety and pleasure.

AESOP



The ways of the world are full of haste and turmoil:
I will sing of the tribe of the helpers who travel in peace.

He that turneth from the road to rescue another
Turneth toward his goal:
He shall arrive in time by the foot-path of mercy,
God will be his guide.

He that taketh up the burden of the fainting
Lighteneth his own load:
The Almighty will put His arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners
Healeth his own hurt:
In the time of grief they will come to his remembrance;
God will use them for balm.

He that careth for a wounded brother
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.

Blessed is the way of the helpers,
The companions of the Christ.

H. VAN DYKE

Lifting Each Other Up

'There are some whose slightest word, whose momentary presence can somehow make peace wherever they go, and leave men stronger for the rest they have found in another's soul. This, according to Jesus, is the family likeness by which God's children are recognized in all sorts of company.

To have the faculty of communicating peace of mind—and it is, more often than not, done unconsciously, as most great things are done—is no light, accidental gift.

T. R. GLOVER



No man or woman, even of the humblest sort, can really be strong, gentle, pure and good without the world being better for it; without somebody being helped and comforted by the very existence of that goodness.

PHILLIPS BROOKS



Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise!

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honour to those whose words and deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.

H. W. LONGFELLOW

The Interior Castle

By all means use sometimes to be alone;
 Salute thyself; see what thy soul doth wear;
 Dare to look in thy chest, for 'tis thine own,
 And tumble up and down what thou find'st there.

G. HERBERT



It is the will of God for us that in the world's most crowded street, in the din of life, when the rush and hurry are at their most intense; . . . in joy or sorrow, in love or in bereavement, in all that makes up our outer and inner life, we should have a place of retirement, a permanent retreat, ever at hand for renewal and peace. It is God's will for us that we should possess an Interior Castle, against which the storms of life may beat without being able to disturb the serene quiet within; a spiritual life so firm and so secure that nothing can overthrow it.

F. UNDERHILL



O Lord, whose way is perfect, help us, we pray Thee, always to trust in Thy goodness; that, walking with Thee and following Thee in all simplicity, we may possess quiet and contented minds, and may cast all our care on Thee, for Thou carest for us: for the sake of Jesus Christ our Lord.

CHRISTINA G. ROSSETTI

The Candle of the Lord

The spirit of a man is the Candle of the Lord, lighted by God, and lighting us to God.

B. WHICHCOTE



We bow unto the Light divine that burns within every living soul; the Light that is joy and blessing and peace unending; the Light that is wisdom all-knowing, the Light boundless, tideless, spaceless; unto that Light divine we bow.

HINDU CHANT



I saw that there was an ocean of darkness and death, but an infinite ocean of Light and Love which flowed over the ocean of darkness.

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Dwelling in the Light, there is no occasion at all for stumbling, for all things are discovered with the Light. Thou that lovest it, here is thy Teacher. When thou art walking abroad it is present with thee in thy bosom. Thou needest not to say, lo, here, or lo, there; and as thou liest in thy bed it is present to teach thee and judge thy wandering mind which wanders abroad, and thy high thoughts and imaginations and makes them subject. For following thy thoughts thou art quickly lost. By dwelling in this Light it will discover to thee the body of sin and thy corruptions and fallen estate where thou art. In that Light which shows thee all this, stand: neither go to the right hand nor to the left.

GEORGE FOX



O Thou, who art the Light of the minds that know Thee,
the Life of the souls that love Thee, and the Strength of
the hearts that seek Thee; help us so to know Thee, that
we may truly love Thee, so to love Thee that we may fully
serve Thee, whose service is perfect freedom; through Jesus
Christ our Lord.

GELASIAN PRAYER BOOK

The Prize of Learning Love

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.

1 JOHN iv. 7-11



O ye who taste that love is sweet,
Set waymarks for all doubtful feet
That stumble on in search of it.

Sing notes of love: that some who hear
Far off, inert, may lend an ear,
Rise up and wonder and draw near.

Lead life of love: that others who
Behold your life may kindle too
With love, and cast their lot with you.

CHRISTINA G. ROSSETTI



For life, with all it yields of joy or woe,
And hope and fear, . . .
Is just our chance o' the prize of learning love,
How love might be, hath been indeed, and is.

R. BROWNING



O Lord, who hast taught us that all our doings without charity are nothing worth: send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only Son, Jesus Christ's, sake.

BOOK OF COMMON PRAYER

The Love that maketh Burdens Light

No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

1 JOHN iv. 12-16



As Brother Lawrence had found such comfort and blessing in walking in the Presence of God, it was natural for him to recommend it strongly to others: but his example was a stronger inducement than any arguments he could propose. His very countenance was edifying: such a sweet and calm devotion appearing in it, as could not but affect all beholders. And it was observed that in the greatest hurry of business in the kitchen, he still preserved his recollection and his heavenly-mindedness. He was never hasty nor loitering, but did each thing in its season, with an even, uninterrupted composure and tranquillity of spirit. The time of business, said he, does not with me differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity, as if I were upon my knees at the Blessed Sacrament.

The Practice of the Presence of God



O Love, that maketh heavy burdens light,
O Love, that maketh bitter things most sweet,
O Love, that robs the darkness from the night,
That resteth tired, wayworn, pilgrim feet;

Not only in the Bethlehem of old,
But in the mews and street, and at our door;
Not only in the chalice gleaming gold,
But in the patient faces of the poor

We find Thee—yea, we find Thee every day—
In mangers and on crosses by the way,
Yea, ev'n our own soul's darkest agony
May be a Cave of Bethlehem for Thee.

FATHER ANDREW

Forgive and Forget

And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

But a prophet of the Lord was there, whose name was Obed: and he went out to meet the host that came to Samaria, and said unto them, Behold, because the Lord, the God of your fathers, was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage which hath reached up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not even with you trespasses of your own against the Lord your God? Now hear me, therefore, and send back the captives, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you. Then certain of the heads of the children of Ephraim . . . stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither: for ye purpose that which will bring upon us a trespass against the Lord, to add unto our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, unto their brethren: then they returned to Samaria.

2 CHRON. xxviii. 8-15



Rejoice not when your enemy falls,
never exult when he is overthrown;
If your enemy is hungry give him food,
and give him water if he thirsts;
For so you shall quench blazing passions,
and the Eternal will reward you.

PROV. xxiv. 17; xxv. 21-22



When injured, O my soul, thou must
Inscribe thy wrongs upon the dust.
Forgive, forget: or, staff in hand,
Go pen thy sorrows on the sand,
Where shall the rising tide efface
Of any petty grievance trace.

But of thy benefits, let not
The least thereof be e'er forgot:
These from thy mind must ne'er depart:
These lock thou up within thy heart:
These recollect thou, these alone,
And carve them deep on granite-stone.

G. R. WOODWARD

Offend not in Words

He that can rule his tongue shall live without strife: and he that hateth babbling shall have less evil.

Never repeat what is told thee, and thou shalt fare never the worse. Whether it be of friend or foe, tell it not; and unless it is a sin to thee, reveal it not.

Hast thou heard a word? let it die with thee: be of good courage, it will not burst thee.

Reprove thy neighbour; it may be he said it not: and if he hath said it, that he may not say it again. Reprove a friend; for many times there is slander: and trust not every word. There is one that slippeth, and not from the heart: and who is he that hath not sinned with his tongue?

ECCLUS. xix. 6-8, 10, 14-16



Stanton, who was Secretary for War under Abraham Lincoln, on one occasion was very angry because an officer had failed to carry out an order, either through disobedience, or from not understanding it. "I believe I'll sit down," he said, "and give that man a piece of my mind." "Do so," said Lincoln, "write it now while you have it on your mind. Make it sharp. Cut him all up." Stanton followed Lincoln's advice with alacrity. He wrote a most pungent and exceedingly candid rebuke, and he read it to Lincoln, who said, "That's right, that's a good one." "Whom can I send it by?" Stanton wondered aloud. "Send it!" said Lincoln, "send it! Why, don't send it at all. Tear it up. You've freed your mind on the subject, and that's all that is necessary. Tear it up. You should never want to *send* such letters. I never do."



There is not a word in my tongue,
But lo, O Lord, thou knowest it altogether.
Let the words of my mouth, and the meditation of my
heart, be acceptable in thy sight,
O Lord, my Rock and my Redeemer.

Ps. cxxxix. 4; xix. 14

The Beloved Community

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people and mine elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

ISA. lxv. 17-19, 21-25



I believe in the beloved community and the spirit that makes it beloved, and in the communion of all who are, in will and in deed, its members. I see no such community as yet, but none the less my rule in life is: Act so as to hasten its coming.

J. ROYCE



A Prayer for the Socially Distressed

They that are snared and entangled in the utter lack of things needful for the body cannot set their minds upon Thee as they ought to do; but when they are deprived of the things which they so greatly desire, their hearts are cast down and quail for grief. Have pity upon them, therefore, most merciful Father, and relieve their misery through Thy incredible riches, that, removing their urgent necessity, they may rise up to Thee in mind.

Thou, O Lord, providest enough for all men with Thy most bountiful hand. . . . Give meat to the hungry and drink to the thirsty; comfort the sorrowful, cheer the dismayed and strengthen the weak; deliver the oppressed and give hope and courage to them that are out of heart.

Have mercy, O Lord, upon all forestallers, and upon all them that seek undue profits or unlawful gains. Turn Thou the hearts of them that live by cunning rather than by labour. Teach us that we stand daily and wholly in need of one another. And give us grace by hand and mind to add our proper share to the common stock; through Jesus Christ our Lord.

QUEEN ELIZABETH'S PRAYER Book

Working out God's Purposes

We are God's fellow-workers.

1 COR. iii. 9



When Jesus saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

MATT. ix. 36-38



Christ's Spirit taketh breath again
Within the lives of holy men.

Each changing age beholds afresh
Its word of God in human flesh,

Amid the meek of earth, whose ear
Pure wisdom maketh quick to hear,

Who know the founts of good and ill,
And live in the eternal will,

Sharing themselves and all their good
In universal brotherhood;

In whose sweet lives we still may see
The One who walked in Galilee,

• • • • •

And preaching through the human page
Christ's living gospel to our age.

W. C. BRAITHWAITE



Christ has no body now on earth but yours, no hands but yours, no feet but yours; yours are the eyes through which is to look out Christ's compassion to the world, yours are the feet with which He is to go about doing good, and yours are the hands with which He is to bless us now.

ST. TERESA



The world is young: the former great men call to us affectionately. We too must write Bibles, to unite again the heavens and the earthly world.

R. W. EMERSON

The Discipline of the Senses

See no ill; hear no ill; speak no ill.

OLD PROVERBS



Turn away mine eyes
lest they behold vanity;
let mine eyes look right on,
And let mine eyelids look straight before me.

Hedge up mine ears with thorns
lest they incline to undisciplined words.

Give me early the ear to hear,
and open mine ears to the instruction of Thy oracles.

Set a watch, O Lord, before my mouth,
and keep the door of my lips:
Let my word be seasoned with salt,
that it may minister grace to the hearers.

LANCELOT ANDREWES



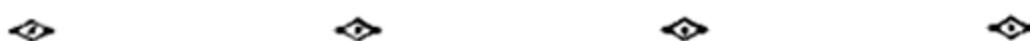
God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.

SARUM PRIMER

The Long Days of God

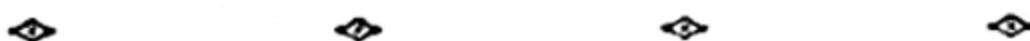
According to the grace of God which was given unto me, as a wise master builder I laid a foundation: and another buildeth thereon.

1 COR. iii. 10



Every ship that goes to America got its chart from Columbus. Every novel is a debtor to Homer. Every carpenter who shaves with a foreplane borrows the genius of a forgotten inventor. Life is girt all round with . . . the contributions of men who have perished to add their point of light to our sky.

R. W. EMERSON



Where I lie down worn out, other men will stand young and fresh. By the steps that I have cut they will climb; by the stairs that I have built they will mount. They will never know the name of the man who made them. At the clumsy work they will laugh; when the stones roll they will curse me. But they will mount, and on my work; they will climb, and by my stair! . . . And no man liveth to himself, and no man dieth to himself.

OLIVE SCHREINER

Love Abideth

Desire earnestly the greater gifts. And a still more excellent way shew I unto you.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

1 COR. xii. 31, and xiii



O Lord, who hast taught us that all our doings without charity are nothing worth: Send Thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only Son Jesus Christ's sake.

BOOK OF COMMON PRAYER

The Appeal of Beauty

Open your eyes, and the whole world is full of God.

JACOB BOEHME



Wonderful . . . is the way in which beauty breaks through. It breaks through not only at a few highly organized points, it breaks through almost everywhere. Even the minutest things reveal it as well as the sublimest things, like the stars. Whatever one sees through the microscope, a bit of mould for example, is charged with beauty. Everything, from a dew-drop to a mountain, is the bearer of beauty. And yet beauty has no function, no utility. Its value is intrinsic, not extrinsic. It is its own excuse for being. It greases no wheels, it bakes no puddings. It is a gift of sheer grace, a gratuitous largess. It must imply behind things a Spirit that enjoys beauty for its own sake and that floods the world everywhere with it. Wherever it can break through it does break through, and our joy in it shows that we are in some sense kindred to the Giver and Revealer of it.

RUFUS M. JONES



What is this life if, full of care,
We have no time to stand and stare?

No time to stand beneath the boughs
And stare as long as sheep or cows.

No time to see, when woods we pass,
Where squirrels hide their nuts in grass.

No time to see, in broad daylight,
Streams full of stars, like stars at night.

No time to turn at Beauty's glance,
And watch her feet, how they can dance.

No time to wait till her mouth can
Enrich that smile her eyes began.

A poor life this if, full of care,
We have no time to stand and stare.

W. H. DAVIES

Anger

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that every one who is angry with his brother shall be in danger of the judgment. . . . If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

MATT. v. 21-24



Let not the sun go down upon your wrath.

EPH. iv. 26



On one occasion when Mahomet and his friend Ali were together, they met a man who, imagining some ill-treatment, began abusing Ali.

Ali bore the insults for a long while, but at last lost his patience and returned railing for railing. When Mahomet heard this, he walked away, and left the two disputants to settle their differences as best they could. When, later on, Ali met Mahomet, he asked reproachfully "Why did you go away like that and leave me to bear such insults alone?" and Mahomet replied, "My friend! while that rude man was insulting you so cruelly and you kept silent, there were ten angels guarding you and answering him: but as soon as you began returning his insults they left you, and I also came away."

A MUSSULMAN TRADITION



Is there a greater enemy than anger, which kills both laughter
and joy?

This flame will burn up the pleasant barge of friendship.
Chain anger, lest it chain thee.

THE CURAL (HINDU)



O Merciful God, fill our hearts, we pray Thee, with the graces of Thy Holy Spirit, with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Teach us to love those who hate us: to pray for those who despitefully use us; that we may be the children of Thee, our Father, who makest Thy sun to shine on the evil and on the good, and sendest rain on the just and on the unjust.

ST. ANSELM

Purity

Blessed are the pure in heart: for they shall see God.

If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

MATT. v. 29-30



St. Augustine's conversion was on this wise:—

One day, in great contrition for his sins, he cast himself down under a certain fig-tree, giving full vent to his tears, crying out "How long, O Lord? wilt Thou be angry for ever? How long? how long? to-morrow and to-morrow?" So, he says, was I speaking, and weeping in the most bitter contrition of my heart, when lo! I heard from a neighbouring house a voice as of boy or girl, I know not, chanting and oft repeating "Take up and read; Take up and read." Instantly, my countenance altered, I began to think most intently, whether children were wont in any kind of play to sing such words; nor could I remember ever to have heard the like. So checking the torrent of my tears, I arose; interpreting it to be no other than a command from God, to open the book, and read the first chapter I could find. . . . I seized, opened, and in silence read that section, on which my eyes first fell: *Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh.* No further would I read; nor needed I: for in-

stantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away.

ST. AUGUSTINE



If any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new.

2 COR. v. 17



Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord.

BOOK OF COMMON PRAYER

Truthfulness

Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by the head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

MATT. v. 33-37



Truth is certain, soon or late, to appear in front of us, whatever we may do to avoid the meeting. Better, when we hear her steps approaching for the interview, prepare at once, and meet her face to face.

LORD LYTTON



To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

W.M. SHAKESPEARE



Dare to be true. Nothing can need a lie:
A fault, which needs it most, grows two thereby.

GEORGE HERBERT

Aspiration

Not that I have already obtained, or am already made perfect; but I press on, if so be that I may apprehend that for which I also was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus

PHIL. iii. 12-14



Let nobody suppose that "holiness" is a static, fixed and final state, a sort of mountain peak to be reached once for all with no peaks beyond. . . . To live is to go on. No person is holy who is not stretching out to be more holy. . . . There is, too, no holiness which is an end in itself, which is sought for its own sake. Saints are not made for haloes or for inward thrills. They are made to become focus points of light and power. The true saint is a good mother, a good neighbour, a good constructive force in society, a fragrance and a blessing. The true saint is a dynamic Christian who exhibits in some definite spot the type of life which is fully realized in heaven.

RUFUS M. JONES



The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

Ps. cxxxviii. 8

Overcome Evil with Good

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

MATT. v. 38-42



There came one time [George Fox said], when I was at Pall Mall, an ambassador with a company of Irishmen and rude fellows; the meeting was over before they came, and I was gone up into a chamber, where I heard one of them say, he would kill all the Quakers. I went down to him, and was moved in the power of the Lord to speak to him. I told him, "The law said, 'An eye for an eye, and a tooth for a tooth'; but thou threatenest to kill all the Quakers, though they have done thee no hurt. But," said I, "here is gospel for thee: here is my hair, here is my cheek and here is my shoulder," turning it to him. This came so over him, that he and his companions stood as men amazed, and said if that was our principle, and if we were as we said, they never saw the like in their lives. I told him what I was in words, I was the same in life. . . . Truth came over him, and he carried himself lovingly toward us.

GEORGE FOX



Submit to what is unreasonable rather than do a selfish or revengeful deed. Live out the generous temper; trample selfishness under foot, and make generosity the law of your life.

W. N. CLARKE

A Wrestler for Truth

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . . And he said. Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said Thy name shall be called no more Jacob [Supplanter], but Israel [Striver with God], for thou hast striven with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel [The face of God]: for, said he, I have seen God face to face, and my life is preserved.

GEN. xxxii. 24, 26-30



Come, O Thou Traveller unknown,
Whom still I hold, but cannot see!
My company before is gone,
And I am left alone with Thee;
With Thee all night I mean to stay,
And wrestle till the break of day.

What though my shrinking flesh complain,
And murmur to contend so long?
I rise superior to my pain,
When I am weak, then I am strong;
And when my all of strength shall fail,
I shall with the God-Man prevail.

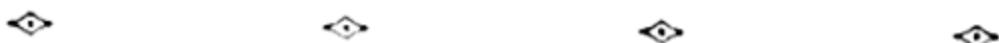
C. WESLEY

Love Your Enemies

Blessed are the peacemakers, for they shall be called sons of God. . . .

Ye have heard that it was said Thou shall love thy neighbour, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

MATT. v, 43-48



There was once in the history of the world a Teacher who believed that the world could be conquered by love and love only. He went about His country and found the people very ignorant and oppressed by fanatical religious teachers. He longed for power; it would have enabled Him to set right so many wrongs, to instruct the world in a true religion. In the beginning of His public career He longed for such power so ardently that to achieve it by methods that were not the methods of love was the greatest temptation He ever experienced. He adhered to the lowly ways of gentleness and peace. . . .

His was a great cause, the cause of the ignorant against those who locked the door of truth to them. It was in His power to make His party fight for Him, to inspire them with invincible enthusiasm, to reinforce them—so he said—with an army that would have rendered victory certain. Yet, rather than break the law of love, He chose to suffer repulse, to see His followers scattered and brokenhearted,

to die and leave them without vantage-ground or any visible means at all by which to carry on the society that He believed was the only hope of His people and of the world. That is the simple human aspect of an example we are all trying to follow.

There is also a divine aspect of the example the Master set. God cannot be separated from the spirit of love: we cannot retain God, so to say, as counsel and patron in His other attributes and fight with our brothers. The spirit of love is God. The greatest of men, fighting with his brother in the highest cause, loses God's upholding.

Finem Respice

Chivalry

And it came to pass, before he (Abraham's servant) had done speaking that, behold, Rebekah came out . . . with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water of thy pitcher. And she said, Drink, my lord: and she hasted and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. And the man looked stedfastly on her, holding his peace, to know whether the Lord had made his journey prosperous or not.

GEN. xxiv. 15-21



The gentle minde by gentle deeds is knowne:
For a man by nothing is so well bewrayed
As by his manners:

EDMUND SPENSER



Our belief that there is in every man and woman something of the divine should solve many of the difficulties in the relationship of men and women.

Friends' Book of Discipline



Where men and women know Thee as their Father,
And recognize Thy presence in themselves and in each other;
Where men are consecrated to serve Thy mighty purposes,
And all their forces of body, mind and spirit are harnessed
to that end,
While women share fully in their great emprise,
Standing beside them in the heaven-sent task;
Where flattery and scorn alike are dead,
But sympathy for one another's weakness,
And reverence for one another's strength, are quick;
Where Motherhood and Fatherhood,
And wedded lives, or single,
Alike are honoured in their place;
Where human happiness is won—
Because, no longer the goal of endeavour,
It follows the striving to do Thy will—
Draw us into that Heavenly Kingdom, O God!

EFFIE RYLE

Jacob's Dream

And Jacob went out from Beer-sheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

And he was afraid, and said, How dreadful is this place? this is none other but the house of God, and this is the gate of heaven.

GEN. xxviii. 10-17



I have seen, over the doors of many churches, the legend actually carved "*This* is the house of God and this is the gate of heaven." Now, note where that legend comes from, and of what place it was first spoken. A boy leaves his father's

house to go on a long journey on foot, to visit his uncle: he has to cross a wild hill-desert; just as if one of your own boys had to cross the wolds to visit an uncle at Carlisle. The second or third day your boy finds himself somewhere between Hawes and Brough, in the midst of moors, at sunset. It is stony ground, and boggy; he cannot go one foot farther that night. Down he lies, to sleep, on Wharnside, where best he may, gathering a few of the stones together to put under his head;—so wild the place is, he cannot get anything but stones. And there, lying under the broad night, he has a dream; and he sees a ladder set up on the earth, and the top of it reaches to heaven, and the angels of God are ascending and descending upon it. And when he wakes out of his sleep, he says “How dreadful is this place; surely this is none other than the house of God, and this is the gate of heaven.” This PLACE, observe; not this church; not this city; not this stone, even, which he puts up for a memorial—the piece of flint on which his head was lain. But this *place*; this windy slope of Wharnside; this moorland hollow, torrent-bitten, snow-blighted! this *any* place where God lets down the ladder.

J. RUSKIN

Cities

A story that reflects the truth that a few good men can save a city

Abraham stood yet before the Lord, and he drew near and said . . . Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. . . .

And Abraham said Oh let not the Lord be angry, and I will speak yet but this once more; peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

GEN. xviii. 22-26, 32



Their work is not always recognized

There was a little city and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

ECCLES. ix. 14-15



They have their place in the Song of Honour

And song of fighters stern as they
At odds with fortune night and day,
Crammed up in cities grim and grey
As thick as bees in hives;
Hosannas of a lowly throng,
Who sing unconscious of their song,
Whose lips are in their lives.

R. HODGSON



A Prayer

Christ, look upon us in this city,
And keep our sympathy and pity
Fresh, and our faces heavenward;
Lest we grow hard.

T. ASHE

The Morning Hour

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

Ps. v. 3



The birds at morning sweetly sing,
And through the woods their carols ring;
With joy they hymn, in glad accord,
The love of their most gracious Lord.

Then rise, my soul! my tongue, awake!
Let heart and voice glad music make;
Thou too thy gratitude must bring
To him who is thy manhood's King.

Lift high Thy praises! thou shalt see
• The very spheres unite with thee,
And angels join with men to raise
To God their canticles of praise.

Praise God that thou art called to share
The task of making all things fair,
Till health and gladness, joy and mirth,
Shall spring, like flow'rs, o'er all the earth.

He calls thee in the prime of youth
To give thy life to love and truth;
He calls thee in thy manhood's hours
To yield Him thine unsullied powers.

Take, Lord, my heart, my head, my hand,
To work and will as Thou hast planned,
Till all my ordered life shall be
One rhythmic music unto Thee.

F. J. GILLMAN



Almighty God, enable us through the day which is now opening to set Thee always before us, Thy will and Thy glory. We pray Thee to give us that which is good, and to keep us from evil. May we be in the world, yet not of it. Suggest, direct, control all our thoughts and words and actions. Bless our undertakings. Prosper Thou the work of our hands upon us, and make us a blessing.

Grant that we may be just and true in all our dealings, strict and conscientious in the discharge of every duty, pure and temperate in every enjoyment, kind and charitable and courteous in speech and manner towards all men: and may the mind of Jesus Christ be formed in us.

Into Thy holy keeping we commit ourselves and all who are dear to us. May we spend this day in Thy fear and to Thy glory; and reach the eventide without being overcome by any temptation, through Jesus Christ our Lord.

C. J. VAUGHAN

Evening

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning.

GEN. i. 14-19



It is a beauteous evening, calm and free;
The holy time is quiet as a nun
Breathless with adoration.

WM. WORDSWORTH



O Light of life, O Saviour dear,
Before we sleep bow down Thine ear;
Through dark and day, o'er land and sea,
We have no other hope but Thee.

Oft from Thy royal road we part,
Lost in the mazes of the heart;
Our lamps put out, our course forgot,
We seek for God and find Him not.

Through day and darkness, Saviour dear,
Abide with us more nearly near;
Till on Thy face we lift our eyes
The Sun of God's own Paradise.

F. T. PALGRAVE



To my weariness, O Lord,
vouchsafe Thou rest;
to my exhaustion
renew Thou strength.

Supply me with healthy sleep,
And to pass through this night without fear
Let sleep be to me a breathing time
as from toil, so from sin.
All earthly and evil thoughts,
Put to sleep within me.

Shelter me with the wing of Thy pity.
Into Thy hands, O Lord, I commend myself,
My spirit, soul and body.
Let me lay down in peace,
and take my rest;
For it is Thou, Lord, only,
that makest me dwell in safety.

LANCELOT ANDREWES

The Heavens declare Thy Glory

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

Ps. xix. 1-6



What most impresses me is the deep *silence* of the universe, coupled with its unimaginable activity. I was recently hearing a distinguished man of science describing the wonders in the nebula of Andromeda—that faint mist of light in the depths of the firmament which the naked eye can sometimes detect—magnitudes so vast, forces so stupendous, operations so immense, and yet so minute, that thought simply staggers in the presence of them. . . . The facts of astronomy are so overwhelming, so stupefying, that there are moments when human speech is stricken dumb, and one is almost tempted to cry like a child in the dark. . . . Verily, the highest cannot be spoken: the mere vastness of it completely baffles us. “The stars above us, and the graves beneath us.” Great God, what a Universe!

L. P. JACKS



O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank Thee for our senses by which we can see the splendour of the morning, and hear the jubilant songs of love, and smell the breath of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God.

W. RAUSCHENBUSCH

Recreation

To every thing there is a season, and a time to every purpose under the heaven:

A time to weep, and a time to laugh; a time to mourn, and a time to dance.

ECCLES. iii. 1, 4



An Athenian one day found Aesop entertaining himself with a company of little boys at their childish diversions, and began to jeer and laugh at him for it. Aesop took a bow unstrung and laid it upon the ground. Then, calling the Athenian, "Now, Philosopher!" said he, "expound the riddle if you can, and tell me what the unstrung bow implies." The man, after racking his brains a considerable time to no purpose, at last gave it up, and declared he knew not what to make of it. "Why!" said Aesop, smiling, "if you keep a bow always bent, it will presently lose its elasticity; but if you let it go slack, it will be fitter for use when you want it."

AESOP



Grant, O Lord, that we may carry the true spirit of joy into our amusements and recreations, whatever they may be. Grant that we may not be dependent on them for our only means of happiness, nor let them blot out from our minds the thought of Thee. Help us to find Thee and Thy joy in all these good things, that they may fit us to serve Thee better.

DIANA PONSONBY

Simple Joys

Let us praise and thank God in all gladness and humility
for all great and simple joys.
 For the gift of wonder and the joy of discovery; for the
everlasting freshness of experience; for the newness of
life each day as we grow older;
 For children and the joy of innocence, for all the sanctities
of family life and for all that our friendships bring to us;
 For the gift of humour and gaiety of heart, and for all pure
comedy and laughter;
 For singers and musicians; for poets and craftsmen, for all
who work in form and colour to increase the joy and
beauty of life;
 For the gifts of science and invention, and for the recreation
brought to our homes by books and pictures, and by
wireless;
 For the image of Christ in ordinary people, their forbearance
and generosity, their good temper, their courage and
kindness;

We thank Thee, O our Father.

ACTS OF DEVOTION

◆ ◆ ◆ ◆ ◆

Let us learn, then, to see in outward things manifestations of God. Where our primitive forefathers saw spirits moving in the leaves, flowing with the water, roaring in the thunder, *we* see a world of beauty which partly hides and partly reveals the unimaginable loveliness of God. We are always to be ready to find Him breaking through, manifesting Himself in the outward things. Some of our closest experiences have come in that way. Those people are happiest who most often and most clearly find that every common bush is afire with God.

F. UNDERHILL

Their Handicraft is their Prayer

In the handywork of their craft is their prayer.

ECCLUS. xxxviii. 34

◊ ◊ ◊ ◊

Christ talked of grass, and wind, and rain,
 And fig-trees and fair weather,
 And made it His delight to bring
 Heaven and the earth together.
 He spoke of lilies, vines, and corn,
 The sparrow and the raven,
 And words so natural, yet so wise,
 Were on men's hearts engraven:
 And yeast, and bread, and flax, and cloth,
 And eggs, and fish and candles;
 See how the whole familiar world
 He most divinely handles.

T. T. LYNCH

◊ ◊ ◊ ◊

All our strength and success in the work of our hands depends on our borrowing the strength of the elements. The farmer . . . one day bethought him to put his saw-mill on the edge of a waterfall; and the river never tires of turning his wheel; the river is good-natured and never hints an objection.

We had letters to send; couriers could not go fast enough nor far enough; but we found out that the air and the earth were full of electricity; and always going our way—just the way we wanted to send.

Now that is the wisdom of a man, in every instance of his labour, to hitch his wagon to a star, and see his chore done by the gods themselves. . . . We cannot bring the heavenly powers to us, but, if we will only choose our jobs in direc-

tions in which they travel, they will undertake them with the greatest pleasure. . . . Hitch your wagon to a star.

R. W. EMERSON



O blessed Saviour, who wast pleased Thysel to be reckoned amongst the craftsmen, bless all who labour with their hands, that their work may be done for Thy honour, and rewarded with Thy approval.

From Copec Reports

Beginning Again

And Jesus entered and was passing through Jericho. And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore-tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

LUKE xix. 1-10



We think we must climb to a certain height of goodness before we can reach God. But He says not "At the end of the way you may find me"; He says "I am the Way; I am the road under your feet, the road that begins just as low down as you happen to be." If we are in a hole the Way begins in the hole. The moment we turn to walk in the Way, we are walking in God. The moment we set our face in the same direction as His, we are walking with God.

HELEN WODEHOUSE



I believe that Love reigns and that love will prevail: I believe that He says to me every morning "Begin again thy journey and thy life; thy sins, which are many, are not only forgiven, but they shall be made, by the wisdom of God, the basis on which He will build blessings."

THOMAS ERSKINE



Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

J. G. WHITTIER

Love's Largess

And one of the Pharisees desired Jesus that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherfore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

LUKE vii. 36-47



The nearer the soul approaches to the divine and eternal Source of love, the more fully do the obligations of sacred human love reveal themselves, and the more keen is the self-reproach for the neglect of even the smallest of these. Those who have loved the most, and with the greatest fidelity, have ever been the first to confess in the moment of death "I have not loved enough! In many things I have been unfaithful to love."

JOSEPHINE BUTLER



True love is but a humble, low-born thing,
And hath its food served up in earthenware;
It is a thing to walk with, hand in hand,
Through the everydayness of this work-day world,
Baring its tender feet to every roughness,
Yet letting not one heart-beat go astray
From beauty's law of plainness and content—
A simple, fireside thing, whose quiet smile
Can warm earth's poorest hovel to a home.

J. R. LOWELL

Perseverance

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God

LUKE ix. 57-62



A certain ship, very fair and mighty and strong and new, is seen on the seas; and it befalleth that through some tempest, or through a fault of the helmsman, this ship perisheth and is wrecked, and miserably sunk, and cometh not to the desired haven. What then availed all her beauty and goodness and riches, since she perished thus miserably in the great waters of the sea?

And likewise, on a time, some little ship and old appeareth on the sea, with small merchandise; but having a good and skilful helmsman, she weathers the storm and escapeth from the deep waters of the sea and cometh to the desired haven.

So it befalleth men in this stormy sea of life. Therefore a man ought ever to fear; and albeit he abide in great prosperity, or in high estate, or in great dignity, or in great perfection, if he have not a good helmsman, to wit, a wise rule over

himself, he may miserably perish in the deep waters of sin. Therefore, above all things, perseverance is needful for well doing, as the Apostle saith "Not he that beginneth, but he that persevereth to the end, shall win the crown."

ST. FRANCIS OF ASSISI



O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord.

BOOK OF COMMON PRAYER

The Sowers

And Jesus spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. . .

Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

MATT. xiii. 3-8, 18-23



The profusion of nature's experiments encourages us to a lavish scattering of the seeds of friendliness and help. Where these may fall we cannot tell. Many may be devoured by

birds and many fall upon stony places. But the glory of the way of Christ is that we delight to scatter without stint and without reserve. For He comes to us not with a devastating demand but with a munificent offer. As we accept it with joy we catch the spirit that made it. Life is enlarged in an amazing way as we pour out of our best. We are not expected to give more than we have, but in giving what we have we are surprised to find that we gain and have more to give than we ever dreamed possible.

Friends' Yearly Meeting Epistle, 1929



O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough, O Christ, the laughter
Of holy white birds flying after,
Lo, all my heart's field red and torn,
And Thou wilt bring the young green corn,
The young green corn divinely springing,
The young green corn for ever singing;
And when the field is fresh and fair
Thy blessed feet shall glitter there,
And we will walk the weeded field,
And tell the golden harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
Thy everlasting mercy, Christ.

J. MASEFIELD

The Good Samaritan

And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go and do thou likewise.

LUKE x. 25-37



In a walk to Salisbury, George Herbert saw a poor man with a poorer horse, that was fallen under his load; they were both in distress and needed present help; which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man; and was so like *the good Samaritan*, that he gave him money to refresh both himself and his horse; and told him, that if he loved himself, he should be merciful to his beast. Thus he left the poor man; and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, which used to be so trim and clean, came into that company so soiled and discomposed; but he told them the occasion. And when one of the company told him he had disparaged himself by so dirty an employment, his answer was, that the thought of what he had done would prove Musick to him at midnight; and that the omission of it would have upbraided and made discord in his conscience, whensoever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for.

ISAAC WALTON

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O Lord, help us to be masters of ourselves, that we may be servants of others.

A. PATERSON

The Tale of the Ten Virgins

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish saith unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

MATT. xxv. 1-13



The cry outside the closed door is not a cry of fear, but of bitter disappointment; it is a cry for the gaiety they may not share, the friends they may not greet. "Knock and it shall be opened unto you"; yet a time comes when one may knock in vain. "Give to him that asketh of you, and from him that would borrow of you turn not away"; but there are things that can neither be lent nor borrowed. . . . Opportunity passes by those who are not prepared to avail themselves of it.

G. R. H. SHAFTO



Around us from all sides comes the cry, spoken or unspoken, "Give us of your oil." But we who are not unsupplied are being sternly taught to reply, "Not so; but go ye to them that sell, and buy for yourselves."

"To them that sell." The "water of life" is for all that are athirst; the "wine and milk" are without money and without price. But the oil, the supply of light for other lives, this must truly be bought with a price. Not at second-hand, not by sitting at our ease and absorbing the thoughts of others, can we become as lamps to show forth the path of life. Our own hearts must first be baptized with fire, and our knowledge bought at the cost of suffering.

CAROLINE E. STEPHEN



Let us pray so to live that no crisis-hour will find us unprepared.

The Parable of the Great Surprise

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw

we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

MATT. xxv. 31-45



To Mercy, Pity, Peace, and Love,
All pray in their distress,
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace, and Love,
Is God our Father dear;
And Mercy, Pity, Peace, and Love,
Is man, His child and care.

For Mercy has a human heart,
Pity, a human face;
And Love, the human form divine,
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine;
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk, or Jew;
Where Mercy, Love, and Pity dwell,
There God is dwelling too.

Wm. BLAKE

The Strong Hand of a Friend

A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as a shadow of a great rock in a weary land.

ISA. xxxii. 2



They came upon the borders of the Shadow of Death; . . . a place most strangely haunted with evil things, as many are able to testify; but these women and children went the better through it because they had daylight, and because Mr. Greatheart was their conductor.

When they had entered upon this Valley, they thought that they heard a groaning, as of dying men, a very great groaning. They thought, also, they did hear words of lamentation spoken, as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort. . . .

Thus they went on till they came to about the middle of the Valley, and then Christiana said Methinks I see something yonder upon the road before us, a thing of such a shape as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, child; an ugly thing, said she. But Mother, what is it like? said he. It is like I cannot tell what, said she. And now it was but a little way off; then said she, It is nigh.

Well, well, said Mr. Greatheart, Let them that are most afraid keep close to me. So the fiend came on, and the conductor (Mr. Greatheart) met it; but when it was just come to him, it vanished to all their sights.

JOHN BUNYAN



There are some men and women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find a music in our souls that was never there before. . . . Here, even on the common plane of life, talking our language, walking our streets, working side by side, are sanctifiers of souls; here, breathing through common clay, is Heaven.

H. DRUMMOND

The True Sacrifice a Good Life

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

When ye come to appear before me, who hath required this at your hand, to tread my courts?

Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

ISA. i. 11-17



Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

MICAH vi. 7-8



Think of God as a friend who is always near; think of Him as one who is to be propitiated, not by slaughterings and streams of blood (for what pleasure is there in the butchering of innocent victims?) but by a pure mind and a good and honest purpose.

SENECA



We bring no ghastly holocaust,
We pile no graven stone;
He serves the best who loveth most
His brothers and Thy own.

Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies,
The joy of doing good.

J. G. WHITTIER



O Lord, give us all grace by constant obedience to offer up our wills and hearts an acceptable sacrifice unto Thee.

CHRISTINA G. ROSSETTI

The Brotherhood of Nations

And there shall come forth a rod out of the stem of Jesse,
and a Branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him, the spirit
of wisdom and understanding, the spirit of counsel and
might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of
the Lord: and he shall not judge after the sight of his eyes,
neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove
with equity for the meek of the earth: and he shall smite
the earth with the rod of his mouth, and with the breath
of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and
faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard
shall lie down with the kid; and the calf and the young
lion and the fatling together; and a little child shall lead
them.

And the cow and the bear shall feed; their young ones
shall lie down together: and the lion shall eat straw like
the ox.

And the sucking child shall play on the hole of the asp,
and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain:
for the earth shall be full of the knowledge of the Lord, as
the waters cover the sea.

ISA. xi. 1-9



Let us commend our nation to the Lord, the Prince of Peace, making our prayer that the peoples of the world may be kindled with that fire which Christ came to cast on earth, and be filled with a conquering passion for peace.

Services for Broadcasting

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With oceans heedless round her feet,
And the indifferent heavens above,
Earth shall the ancient tale repeat
 Of wars and tears, and death and love;
And, wise from all the foolish past,
Shall peradventure hail at last

The advent of that morn divine
 When nations may as forests grow,
Wherein the oak hates not the pine,
 Nor beeches wish the cedars woe,
But all, in their unlikeness, blend
Confederate to one golden end.

SIR WILLIAM WATSON

The True Greatness of Man

A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

The vile person shall be no more called liberal, nor the churl said to be bountiful.

But the liberal deviseth liberal things; and by liberal things shall he stand.

ISA. xxxii. 2-5, 8



Lord, I believe
Man is no helpless thing
That, like a bird in spring,
Comes fluttering to the light of life,
And out into the darkness of long death.
The Breath
Of God is in him,
And his agelong strife
With evil has a meaning and an end.
Though twilight dim
His vision be,
Yet can he see
Thy Truth, and in the cool of evening
Thou, his Friend,
Dost walk with him
And talk
(Did not the Word take flesh?)
Of the great destiny

That waits him and his race
 In worlds that are to be.
 By grace
 He can achieve great things,
 And, on the wings
 Of strong desire,
 Mount upward ever,
 Higher and higher,
 Until, above the clouds of earth,
 He stands
 And stares God in the Face.

G. A. STUDDERT KENNEDY



Enough, if something from our hands have power
 To live, and act, and serve the future hour;
 And if, as toward the silent tomb we go,
 Through love, through hope, and faith's transcendent dower,
 We feel that we are greater than we know.

W.M. WORDSWORTH



Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1 JOHN iii. 2

The Dwelling-place of God

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

ISA. lvii. 15



Stand still in that which shows and discovers; and then doth strength immediately come. And stand still in the Light and submit to it . . . and then content comes. Your strength is to stand still, after ye see yourselves. . . Stand still in that power which brings peace.

GEORGE FOX



Thy home is with the humble, Lord!
The simple are Thy rest:
Thy lodging is in childlike hearts;
Thou makest there Thy nest.

Dear Comforter! eternal Dove!
If Thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build a nest for Thee

Who made this beating heart of mine,
But Thou, my heavenly Guest?
Let no one have it then but Thee,
And let it be Thy nest.

F. W. FABER

Purity of Heart

Blessed are the pure in heart; for they shall see God.

Blessed are they who keep their flesh undefiled; for they shall be the temples of God.

Blessed are the temperate; for God will reveal himself to them.

ACTS OF ST. PAUL AND THECLA



Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.

MARCUS AURELIUS



Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs,
Their soul is Christ's abode.

Still to the lowly heart
He doth Himself impart,
And for His dwelling and His throne
Chooseth the pure in heart.

Lord, we Thy presence seek;
May ours this blessing be;
Give us a pure and lowly heart,
A temple meet for Thee.

J. KEBLE AND E. OSLER

The Suffering Servant

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with

the transgressors; and he bare the sin of many, and made intercession for the transgressors.

ISA. liii. 3-12



Human experience feels that it has found its highest and its holiest fact in the love that, being innocent itself, stoops to bear its fellows' sins—not only the anxiety and reproach of them, but even the cost and curse of them. *Greater love hath no man than this, that a man lay down his life for his friends.*

G. ADAM SMITH



Thou, O Christ, convince us by Thy Spirit; thrill us with Thy divine passion; drown our selfishness in Thy invading love; lay on us the burden of the world's suffering; drive us forth with the apostolic fervour of the early Church.

J. WILHELM ROWNTREE

Victory through Suffering

And what more shall I say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

HEB. xi. 32-40



There is a spirit which I feel that delights to do no evil nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love un-

feigned; it takes its kingdom with entreaty and not with contention, and keeps it by lowness of mind. In God alone it can rejoice, though none else regard it, or can own its life.

JAMES NAYLER



To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
 To defy Power which seems omnipotent;
To love and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
 Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
'This is alone Life, Joy, Empire and Victory.'

P. B. SHELLEY

Comradeship

Bear ye one another's burdens, and so fulfil the law of Christ.

GAL. vi. 2



A man was travelling in the mountains, and came to a place where a huge rock had rolled down into the road and blocked up the whole path; and except by this road there was no passage either to right or left.

Seeing that he could not proceed because of the rock, he tried to move it, so as to cleave a way, and exhausted himself in this labour, but his efforts were all in vain.

Realizing this, he sat down, his heart heavy within him, asking himself, "Whatever will become of me when the night comes upon me in this solitude, without food or shelter or means of defending myself, and savage beasts coming forth seeking for prey?"

While he was absorbed in these thoughts another traveller came up, who, having done as did the first, and finding himself as powerless to move the rock, sat down in silence with bowed head.

After him came several others, and none could move the rock, and a great fear fell on them all.

At last one said to the others: "Brothers, let us pray to our Father in heaven; it may be He will have pity on our distress."

They hearkened to this advice, and prayed earnestly to the Father who is in heaven.

And when they had prayed, he who had said "Let us pray," said, "Brothers, what no one of us could do alone, who knows but we might achieve together."

Then they got up and pushed all together against the rock, and the rock gave way, and they went on their journey in peace.

F. R. DE LAMENNAIS



Eternal Father, from whom all love and friendship come, we thank Thee for our friends, and ask of Thee the spirit of true comradeship. Keep us faithful both in presence and absence; may the bond of loyalty hold us in our work and play; make us good and helpful in our common life, and let us not fail one another when difficulties or troubles come. In the name of Him who is the perfect Friend.

W. CHARTER PIGGOTT

Faith and Service

The tree is made manifest by its fruit; so they who profess themselves to be Christians are known by what they do.

For Christianity is not the work of an outward profession; but shows itself in the power of faith, if a man be found faithful unto the end.

It is better for a man to hold his peace, and be; than to say he is a Christian, and not to be.

IGNATIUS TO THE EPHESIANS



The sweeper of the city street who sweeps in the dark corner where no inspector comes, simply because it is his business to have the streets clean, has a touch of consecration on him. The lighthouse-keeper who rows out night after night to the lonely rock, though he knows that for weeks together no ship goes by his coast, and who does it because he is counted on for that, is in the same list.

The shoemaker in the little inland town who makes an honest shoe for some unknown customer across the world and who feels the sacredness of his work, is in his humble way consecrated. The scientist who counts nothing too hard in his unwearyed struggle to win one more secret from the unknown, that he may add it to the slowly growing total of human knowledge, is to be enrolled among those who are consecrated.

The daughter who smothers all her own personal dreams to care for an invalid mother or a widowed father, the reformer who spends his days studying the slums that he may hasten the day when there shall be no slums, the Christian teacher who counts no obstacle too difficult if so be he may make one more person enter into the real meaning of the love of Christ—all these are examples of consecration.

RUFUS M. JONES



I have come to know God by serving him.

TUKĀRĀM



For all faithful men and women who are giving their lives to the service of their fellows, at home or abroad, we pray Thy very present help and cheer. Be with them, Lord, in all their doings—in their work, in their homes, in their families; and may they find full recompense for all their labours and sacrifice in the knowledge that Thy Kingdom is surely spreading and that their work is known and blest by Thee. Help and bless them all, for Christ's sake.

J. OXENHAM AND R. DUNKERLEY

The Energy of Love

Owe no man anything, save to love one another; for he that loveth his neighbour hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; love therefore is the fulfilment of the law.

ROM. xiii. 8-10



To turn all we possess into the channels of universal love becomes the business of our lives.

JOHN WOOLMAN



Abou Ben Adhem—may his tribe increase!—
Awoke one night from a deep dream of peace,
And saw, within the moonlight in the room,
Making it rich, and like a lily in bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said
“What writest thou?” The Vision raised its head
And, with a look made of all sweet accord,
Answered “The names of those who love the Lord.”
“And is mine one?” said Abou. “Nay, not so,”
Replied the angel. Abou spoke more low,
But cheerly still, and said “I pray thee, then,
Write me as one that loves his fellow-men.”
The angel wrote, and vanished. The next night
He came again, with a great wakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem’s name led all the rest.

LEIGH HUNT



Life, I repeat, is energy of love,
Divine or human; exercised in pain,
In strife, and tribulation; and ordained,
If so approved and sanctified, to pass
Through shades and silent rest, to endless joy.

WM. WORDSWORTH

Home Life

Are you endeavouring to make your home a place of friendliness, refreshment and peace, where God becomes more real to all who dwell there and to all who visit it?

Friends' Advices and Queries



Father, this day
For our home we pray Thee—
Our home, which, small and unknown though it be,
May yet most plainly show forth
Thine eternal glory.

May Thy love everlasting
Be reborn in our home this day;
May we take of the sacrament, all day long,
Of Thine own great love in the life of our home.

May we meet with Thee here,
May we know Thee here,
Be drawn very close to Thy side;
See revealed, in mysterious splendour,
Incarnate once more upon earth,
Thy life, Thy love, in our home this day.

Father, we pray Thee,
Give us grace for this highest and holiest task,
To build up a perfect home life,
That shall give to Thyselv, the Omnipotent God,
Power to create, through weak human lives,
Thine own perfection of love.

J. S. HOYLAND

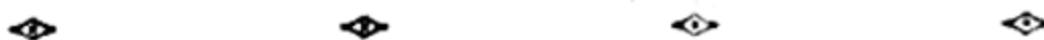


I read within a poet's book
A word that starred the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more:
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides,
And Friendship is a guest,
Is surely home, and home-sweet-home;
For there the heart can rest.

H. VAN DYKE



We bless Thee, O Lord, for the men and women who interpret life to the coming generation; who labour, seeking to make the road safer for the children; who suffer, seeking to make the world gladder. Bless all the fatherhood of our land, we beseech Thee, and preserve for us the sweetness of our motherhood; and keep for us the childhood of our country that it may enter into the rich heritage which we have bought with travail and sorrow. Grant, O Lord God, that each of us may pass something on to the unknown future to make the world a little better and cleaner and stronger and purer

F. W. NORWOOD

Loneliness

A PSALM OF SOLITUDE

The Lord is my good Comrade: He leaveth me not alone.
Though I travel far from home and kindred, yet He goeth
with me: He himself hath left home and kindred—for
my sake.

Though I dwell lonely among crowds in a great city, yet
He lodgeth with me: He too hath moved amid crowds
where no friendly face was seen—for my sake.

Though my mind voyages solitary, with none to share its
thoughts, yet He thinks beside me: He hath lacked
others to venture with Him over the seas of thought—
for my sake.

Though my nearest and dearest are estranged from me,
speaking another language of the heart than mine, yet
He is within my soul: His heart hath been lonely—for my
sake.

Though darkness and cloud separate me awhile from my
Father's face, yet He toucheth me in the darkness: even
He felt himself forsaken of God—for my sake.

In the loneliness of death shall I be not alone; for Thou,
my Lord, wilt be with me, having tasted death—for my
sake.

And when I rise into the newness of the Life to come, lo!
Thou, who hast been with me alway, wilt greet me:
yea, for Thyself—for my sake—hast risen into Ever-
lasting Life.

EFFIE RYLE



A Prayer for Lonely People

O God our Father, who hast made us members one of another, wherefore no one liveth to himself, but all find their true life in fellowship; vouchsafe Thy present help to all the lonely:—

Men whose work has called them to far-off lands, where tidings of their own folk come but seldom;

Women dwelling in solitary places, seeing scarce a human face from morn till eve;

Workers who seek their livelihood in strange cities, missing the common joys of humankind, laughter and children's games; dropping-in of neighbours; fireside talk;

Those led by new thoughts and purposes, but finding none among their fellows to care for these;

Those outwardly married, but inwardly asunder;

All from whom the faces of their beloved ones are now veiled by death;

who walk alone where once they travelled in dear companionship;

who, even if believing in the Eternal Life, crave help for their unbelief, and

reassurance of Love's triumph over death;

Those who, hearing Thy voice say "Follow me,"

Have forfeited the sympathy of kith and kin;

All young hearts seeking Thee, and, till they find Thee, finding not rest elsewhere:—

Grant them the comfort of the knowledge of Thy love, and through their loss draw them into closer accord with Jesus Christ, who for our sake was rejected of men, that we might all be one.

EFFIE RYLE

Effie Ryle, born 1861, died 1930, was a Quaker author. She wrote 12 books, including *The Way of the Cross*, *My Life with Jesus*, *Jesus and Me*, *Jesus and the Children*, *Jesus and the Women*, *Jesus and the Men*, *Jesus and the Angels*, *Jesus and the Fishermen*, *Jesus and the Farmers*, *Jesus and the Peasants*, *Jesus and the Townspeople*, *Jesus and the City People*, and *Jesus and the Poor*.

Humility

Let us, therefore, humble ourselves, brethren, laying aside all pride and boasting and foolishness, and anger; and let us do as it is written.

For thus saith the Holy Spirit; Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but let him that glorieth, glory in the Lord, to seek him, and to do judgment and justice.

I CLEMENT TO CORINTHIANS



Now, as they [the Pilgrims] were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well-favoured countenance; and as he sat by himself, he sang. Hark, said Mr. Greatheart, to what the shepherd's boy saith. So they hearkened, and he said—

He that is down needs fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his Guide.

I am content with what I have,
Little be it, or much:
And, Lord, contentment still I crave,
Because Thou savest such.

Fulness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.

Then said the guide, do you hear him? I will dare to say that this boy lives a merrier life, and wears more of that

herb called heart's-ease in his bosom, than he that is clad in silk and velvet.

JOHN BUNYAN

◆ ◆ ◆ ◆ ◆

Our Father, who hast taught us never to think of ourselves more highly than we ought, help us to attain to that greatness of spirit that is ready for humble tasks, and make us day by day more kindly in thought, courteous in word and generous in deed. May we remember that the joy of giving is above that of receiving, and lead us to be the masters of ourselves because we are servants of Thine

The Great Choice

I call heaven and earth to witness against you this day that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed: to love the Lord thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days.

DEUT. xxx. 19-20



A certain ruler asked Jesus, saying, Good Master, what shall I do to inherit eternal life?

And Jesus said unto him, why callest thou me good? none is good, save one, that is, God.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

And he said, All these have I kept from my youth up.

Now when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

And when he heard this, he was very sorrowful; for he was very rich.

And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God.

LUKE xviii. 18-24



To get we must give, to advance we must surrender, to gain we must lose, to attain we must resign. From the nature of things life means choice and selection, and every positive choice negates all other possibilities. Every choice

runs a line of cleavage through the entire universe. If I take *this*, I give *that*. . . . Realization by a stern necessity means limitation. To go north limits one from going south. To enter the spiritual contests for an incorruptible crown limits one from being an easy pleasure seeker. As of old, it is impossible to serve both God and mammon.

RUFUS M. JONES



Thou, our Elder Brother, who
In Thy flesh our trial knew,
Thou who hast been touched by these
Our most sad infirmities,
Thou alone the gulf canst span
In the dual heart of man,
And between the soul and sense
Reconcile all difference,
Change the dream of me and mine
For the truth of Thee and Thine,
And through chaos, doubt, and strife,
Interfuse Thy calm of life.

J. G. WHITTIER

John Greenleaf Whittier, 1807-1892, was an American poet, abolitionist, and Quaker. He is best known for his antislavery poem "Moses: A Religious Poem in Six Parts," published in 1833.

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The Great Exchange

Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers and children, and lands, with persecution; and in the world to come eternal life.

MARK x. 29-30



He called for my life, and I offered it at His footstool;
But He gave it me as a prey,
With unspeakable addition.

He called for my will, and I resigned it at His call;
But he returned me His own,
In token of His love.

He called for the world, and I laid it at His feet,
With the crowns thereof;
I withheld them not at the beckoning of His hand.

But mark the benefit of exchange;
For He gave me, instead of earth, a Kingdom of eternal
peace,
And in lieu of the crowns of vanity,
A crown of glory.

He gave me joy, which no tongue can express,
And peace which passeth understanding. . .
I begged Himself, and He gave me all.

TH. STORY

Look Within

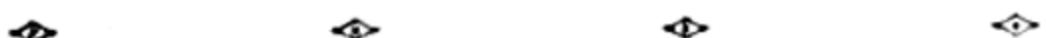
When all my hopes . . . in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do; then, oh! then, I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition": and when I heard it, my heart did leap for joy.

GEORGE FOX



Consider what Saint Augustine said, that he sought God in many places, till at last he came to find Him within himself. You need not go to heaven to see God, or to regale yourself with God. Nor need you speak loud as if He were far away. Nor need you cry for wings like a dove so as to fly to Him. Settle yourself in solitude, and you will come upon God in yourself.

ST. TERESA



O God, who hast in all ages put Thy laws into the hearts of men, that they should obey them, grant to us to be attentive to Thy voice and obedient to Thy will. Teach us some fresh lesson every day and write Thy laws on our inmost minds, so that we may bring forth fruit to Thy praise.

A World of Wonder

Jesus saith, Let not him who seeks cease until he finds, and when he finds he shall wonder: wondering, he shall reach the Kingdom, and having reached the Kingdom he shall rest.

A RECENTLY DISCOVERED SAYING OF JESUS



When our sense of proportion fails us, and the greater realities seem the less, and when faith falters beneath the strain, it is *wonder* that comes with the first and best message of health and healing and restoration of soul. We taunt our own faith, as it were, with the grim realities that loom so large. Crime, vice, disease, heredity, the slums—what has faith to say to that? Yet while she falters and wavers and struggles to answer, wonder comes to whisper in our ear, and to remind us once again of the power and grandeur and majesty of the realities that are unseen and eternal. “The wonder of beauty”; she says, “the wonder of life; the wonder of love; the wonder of God in the form of man; the wonder of the Cross—what have you to say to that?”

When the psychologist—or was it the fool?—said in his heart “There is no God,” I expect that his meaning simply was “There is nothing to wonder at.” Certain it is that no man with wonder in his heart can say there is no God. When wonder goes, then beauty and humour, and faith and love, and God Himself go too. It is only when equipped with wonder and faith, with his heart fixed on the mighty realities that abide, that man comes at last into his Kingdom, filled with the Spirit of love and of power and of a sound mind, and renewed after the image of Him who created him. He has found the great reality, and in finding it has found health and peace.

D. YELLOWLEES



My heart leaps up when I behold
 A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old.

 Or let me die!

The child is father of the man;
And I could wish my days to be
Bound each to each by natural piety.

W.M. WORDSWORTH

The Sacrament of Nature

O praise the Lord of heaven: praise him in the height.

Praise him, all ye angels of his: praise him, all his host.

Praise him, sun and moon: praise him, all ye stars and light.

Praise him, all ye heavens, and ye waters that are above the heavens.

Let them praise the name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

Praise the Lord upon earth, ye dragons, and all deeps:

Fire and hail; snow and vapours; wind and storm fulfilling his word;

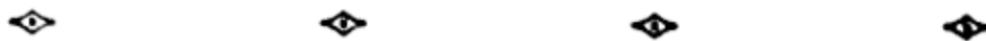
Mountains and all hills: fruitful trees and all cedars;

Beasts and all cattle; worms and feathered fowls;

Kings of the earth and all people; princes and all judges of the world;

Young men and maidens, old men and children, praise the name of the Lord: for his name only is excellent, and his praise above heaven and earth.

Ps. cxlviii. 1-13



While the tremulous leafy haze on the woodland is spreading,
And the bloom on the meadow betrays where May has been
treading;

While the birds on the branches above, and the brooks
flowing under,

Are singing together of love in a world full of wonder,
(Lo, in the marvel of Springtime, dreams are changed into
truth!)

Quicken my heart, and restore the beautiful hopes of youth

For the comforting warmth of the sun, that my body
embraces,
For the cool of the waters that run through the shadowy
places,
For the balm of the breezes that brush my face with their
fingers,
For the vesper-hymn of the thrush when the twilight
lingers,
For the long breath, the deep breath, the breath of a heart
without care,—
I will give thanks and adore Thee, God of the open-air!

H. VAN DYKE



O God, who hast made the earth so fair, and written Thy
glory in the heavens, help us inwardly to respond to all that
is outwardly true and beautiful, so that, as we pass through
things temporal, we may have vision of the things eternal;
through Jesus Christ our Lord.

The Divine Guest

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

REV. iii. 20-22



God's intercourse with us is not an authority which crushes us into "worms," but a love which respects and safeguards our personalities; and the same must be the law of our intercourse with one another, as individuals and as nations. He knocks at the door of our lives, and we can let Him in, but the latch is on our side. It is from *within* human personality that He seeks to help us, through prophet and saint and sage, supremely through the expression of His character in Jesus Christ, and through all the ages by the whisper of His Spirit in our hearts; and it is from within our own personalities that the response which admits His love and life must be made.

W. C. BRAITHWAITE



I dared not hope that Thou wouldest deign to come
And make this lowly heart of mine Thy home,
That Thou wouldest deign, O King of kings, to be
E'en for one hour a sojourner in me;
Yet art Thou always here to help and bless,
And lift the load of my great sinfulness.

E. HATCH



O God, the Light of every heart that sees Thee, the Life of every soul that loves Thee, the Strength of every mind that seeks Thee, grant me ever to continue steadfast in Thy holy love. Be Thou the joy of my heart; take it all to Thyself, and therein abide. The house of my soul is, I confess, too narrow for Thee; do Thou enlarge it, that Thou mayest enter in; it is ruinous, do Thou repair it. It has that within which must offend Thine eyes; I confess and know it; but whose help shall I implore in cleansing it, but Thine alone? To Thee, therefore, I cry urgently, begging that Thou wilt cleanse me from my secret faults, and keep Thy servant from presumptuous sins, that they never have dominion over me.

ST. AUGUSTINE

The City of God

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new.

REV. xxi. 1-5



In heaven there is laid up a pattern of the City of which we are the founders; he who desires may behold that pattern, and beholding may take up his abode therein.

PLATO



O thou not made with hands,
Not throned above the skies,
Nor walled with shining walls,
Nor framed with stones of price,
More bright than gold or gem,
God's own Jerusalem!

Where'er the gentle heart
 Finds courage from above;
 Where'er the heart forsook
 Warms with the breath of love;
 Where faith bids fear depart,
 City of God! thou art.

Thou art where'er the proud
 In humbleness melts down;
 Where self itself yields up;
 Where martyrs win their crown;
 Where faithful souls possess
 Themselves in perfect peace.

Where in life's common ways
 With cheerful feet we go;
 When in His steps we tread
 Who trod the way of woe;
 Where He is in the heart,
 City of God! thou art.

Not throned above the skies,
 Nor golden-walled afar,
 But where Christ's two or three
 In His name gathered are;
 Be in the midst of them,
 God's own Jerusalem!

F. T. PALGRAVE



If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

H. D. THOREAU

The Fatherhood of God

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened.

Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

MATT. vii. 7-11



The Toys

My little son, who look'd from thoughtful eyes
 And moved and spoke in quiet grown-up wise,
 Having my law the seventh time disobey'd,
 I struck him, and dismiss'd
 With hard words and unkiss'd,
 —His Mother, who was patient, being dead.
 Then, fearing lest his grief should hinder sleep,
 I visited his bed,
 But found him slumbering deep,
 With darken'd eyelids, and their lashes yet
 From his late sobbing wet.
 And I, with moan,
 Kissing away his tears, left others of my own;
 For, on a table drawn beside his head,
 He had put, within his reach,
 A box of counters and a red-veined stone,
 A piece of glass abraded by the beach,
 And six or seven shells,
 A bottle with bluebells,

And two French copper coins, ranged there with careful art,
To comfort his sad heart.
So when that night I pray'd
To God, I wept, and said:
Ah, when at last we lie with trancèd breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Thou fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'l't leave Thy wrath, and say;
“I will be sorry for their childishness.”

COVENTRY PATMORE

The Critical Spirit

Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

MATT. vii. 1-5



Everything has two handles, one by which it may be borne, the other by which it cannot. If your brother be unjust, do not take up the matter by that handle—the handle of his injustice—for that handle is the one by which it cannot be taken up; but rather by the handle that he is your brother and brought up with you; and then you will be taking it up as it can be borne.

EPICTETUS



Turn thine eyes unto thyself, and beware thou judge not the deeds of other men. In judging of others a man laboureth in vain, often erreth, and easily sinneth; but in judging and examining himself, he always laboureth fruitfully.

THOMAS A KEMPIS



Teach me, O Lord, to judge as Thou dost judge, with forbearance, with much pity and indulgence; and help me to avoid all unloving judgment of others. Bestow on me a genial spirit and a patient heart in the intercourse of daily life, that I may give offence to none, but, as much as in me lies, live in charity with all men.

From J. ARNDT

The Guides

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

MATT. vii. 15-21



No teacher could be great who was not so possessed with his message as to live in its power. If Socrates could have been suspected of dishonesty, or Plato have been seen distracted with the cares of life, or Paul have been melancholy or slothful, what a difference it would have made! The weakness would have crept into the teaching: the world would not have listened so well.

LILY DOUGALL AND C. W. EMMETT



Through such souls alone
God stooping shows sufficient of His light
For us i' the dark to rise by.

R. BROWNING



O God, our Father, we thank Thee for all those who have walked in Thy light, in whose lives we have seen the reflection of Thy very Self. May we profit by their example and live in the same power, through Christ our Lord.

The New Day

So teach us to number our days, that we may apply our hearts unto wisdom.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Ps. xc. 12, 14, 16, 17



So here hath been dawning
 Another blue Day;
 Think wilt thou let it
 Slip useless away.

Out of Eternity
 This new Day is born;
 Into Eternity,
 At night, will return.

Behold it aforetime
 No eye ever did;
 So soon it for ever
 From all eyes is hid.

Here hath been dawning;
 Another blue Day;
 Think wilt thou let it
 Slip useless away.

T. CARLYLE



Grant us, O Lord, to pass this day in gladness and peace,
without stumbling and without stain; that, reaching the
eventide victorious over all temptation, we may praise
Thee, the eternal God, who art blessed, and dost govern all
things, world without end.

MOZARABIC PRAYER BOOK

Out of Doors

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

And they departed into a desert place by ship privately.

MARK vi. 30-32



It is often good for those who live in cities to get away from the rush and noise of life, and to stand or walk alone in the silence. Thus we may be brought face to face with our Maker: having battled with the storm and the tumult, we can hear again the still small Voice.

In an industrial age it is more needful than ever that we should sometimes consider the fowls of the air, or the lilies of the field, and try to capture something of their care-free spirit. We are taken out of ourselves. We see the world of animals and plants living their life, uninfluenced by our strivings and passions. Our sense of values is readjusted. Self-centred thoughts are banished; we are brought into harmony with the whole creation; we become sensible of new and strength-giving contact with the mind of the Creator.

Friends' Book of Discipline



O might I 'scape the sordid city air,
This moaning human hive's unresting hum,
Then would my soul, that pinioned is and dumb,
Shake free her wings and all her life declare.

I will away by secret winding stair

To my closed garden whither angels come,
Where the marred spirit, now unmanned and numb,
May be recovered from her dark despair;
Peace giving healing light for pitiless glare,
Faith bringing vision to the downcast eyes,
Love heaping up the heart's spent treasures,
Till by God's angels tended and made fair,
I mount again into life's hurrying street,
Strengthened to serve my Lord with shining feet.

W. C. BRAITHWAITE

Keeping Young

Keep your youth! Don't let any outward happening spoil that beautiful, divine gift, and don't spoil it for yourselves. Let the fresh air and sunshine into your heart and thought: tolerate no shut windows, nor dark cellars with creeping things. Always remember that greed and meanness keep out the sun and the wind of God. Remember too that another man's "I" is just as important to him as your own "I" is to you, and that your own interests and his are bound up together in God's keeping. See to it that Brother Body is healthy and clean and strong; but don't forget that he is only the lieutenant of Brother Soul. Youth is like the alabaster box of spikenard, very precious. Don't hoard it: don't profane it: pour it out at the feet of Christ—who is wherever a wrong is to be righted, or a heavy burden shared, or a dull task accepted, for the sake of love or gratitude. On that path, you may make no fortune, but, though you live to ninety, you will keep, with God's help, the spirit and the fragrance of youth.

MAY KENDALL



A Youth's Prayer

God, who touchest earth with beauty,
 Make me lovely too;
With Thy Spirit re-create me,
 Make my heart anew.

Like Thy springs and running waters,
 Make me crystal pure;
Like Thy rocks of towering grandeur,
 Make me strong and sure.

Like Thy dancing waves in sunlight,
 Make me glad and free;
 Like the straightness of the pine-trees,
 Let me upright be.

Like the arching of the heavens,
 Lift my thoughts above;
 Turn my dreams to noble action—
 Ministries of love.

God, who touchest earth with beauty,
 Make me lovely too;
 Keep me ever, by Thy Spirit,
 Pure and strong and true.

MARY S. EDGAR



Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:
 Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

Ps. ciii. 1-5

The Autumn of Life

Grow old along with me!
 The best is yet to be,
 The last of life, for which the first was made:
 Our times are in His hand,
 Who saith "A whole I planned,
 Youth shows but half; trust God; see all nor be afraid."

R. BROWNING



Judge Mulock of Ontario on his eighty-sixth birthday said:—
 I am still at work with my hand to the plough and my
 face to the future. The shadows of evening lengthen about
 me, but morning is in my heart. I have had varied fields of
 labour and full contact with men and things, and have
 warmed both hands at the fire of life. The testimony I
 bear is this: that the castle of enchantment is not yet behind
 me, it is before me still, and daily I catch glimpses of battle-
 ments and towers. The rich spoils of memory are mine.
 Mine, too, are the precious things of to-day—books, flowers,
 pictures, nature, and sport. The first of May is still an
 enchanted day to me. The best thing of all is friendship.
 The best of life is always farther on. Its real lure is hidden
 from our eyes, somewhere beyond the Hills of Time.

JUDGE MULOCK (*from The Times*)



Others shall sing the song,
 Others shall right the wrong,—
 Finish what I begin,
 And all I fail to win.

What matter, I or they?
Mine or another's day,
So the right word be said
And life the sweeter made?

The airs of heaven blow o'er me;
A glory shines before me
Of what mankind shall be,—
Pure, generous, brave and free.

Parcel and part of all,
I keep the festival,
Fore-reach the good to be,
And share the victory.

I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.

J. G. WHITTIER

The Promise of Rest

Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch-tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only *Stagnation*; the last was *Rest*. For in Rest there are always two elements—tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. Thus it was in Christ.

H. DRUMMOND



At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, Father; for so it seemed good in thy sight.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

MATT. xi. 25-30



Christ knew the difference between a smooth yoke and a rough one, a bad fit and a good fit; the difference also it made to the patient animal which had to wear it. The rough yoke galled, and the burden was heavy; the smooth yoke caused no pain, and the load was lightly drawn. . . .

Christ saw that men took life painfully. . . . How to carry this burden of life had been the whole world's problem. It is still the whole world's problem. And here is Christ's solution:—Carry it as I do. Take life as I take it. Look at it from My point of view. Interpret it upon My principles. Take My yoke and learn of Me and you will find it easy. For My yoke is easy, works easily, sits right upon the shoulders, and *therefore* My burden is light.

H. DRUMMOND

The Lowliest Task

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you?

Ye call me Master and Lord: and ye say well: for so I am.

If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

JOHN xiii. 1-15



An humble man is a jewel worth a kingdom; it is often saved by him, as Solomon's poor, wise man did the city.

May we have more of them, or less need of them.

W.M. PENN



Thou, our Elder Brother! who
In Thy flesh our trial knew,
Thou, who hast been touched by these
Our most sad infirmities,

• • • • •

Suffer it that I to Thee
As an hired servant be:
Let the lowliest task be mine,
Grateful so the work be Thine;
Let me find the humblest place
In the shadow of Thy grace;
If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.

J. G. WHITTIER

The Holy Supper

And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

LUKE xxii. 14-20



Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

REV. iii. 20



The Lord's supper is kept not only where people go outwardly to receive it. Those who from grace can desire such a thing in their inmost prayers, they may find themselves where they wish, and the true Lord's supper will be kept through faith inwardly in the soul, yea, in heaven—where the eternal High Priest, Jesus Christ, invites the believing and able guests into holiness—and it is bound to no outward thing, whether here or there. As often as a man receives divine sweetness in Christ, so often he keeps the Lord's supper with Christ. We shall also strive that we may keep it daily with Him.

C. SCHWENKELD



And so we come: O draw us to Thy feet,
Most patient Saviour, who canst love us still;
And by this food, so awful and so sweet,
Deliver us from every touch of ill;
In Thine own service make us glad and free,
And grant us never more to part with Thee.

W. BRIGHT

A Heart at Peace

'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord Jehovah is an everlasting rock.

ISA. xxvi. 3-4



Every man's life is stayed somewhere; it is fixed more or less steadily upon some central point of attraction. One man's life is stayed on business, another's on pleasure, another's on fame, another's on the daily cares and anxieties which are our common lot. He alone attains perfect serenity of spirit, perfect calmness and equipoise in daily life, whose mind is stayed upon God, the source of all wisdom, love and power, in whom alone true joys are found.

F. J. GILLMAN



In heavenly love abiding
 No change my heart shall fear,
 And safe is such confiding,
 For nothing changes here.
 The storm may roar without me,
 My heart may low be laid,
 But God is round about me,
 And can I be dismayed?

Wherever He may guide me
 No want shall turn me back;
 My Shepherd is beside me
 And nothing can I lack;
 His wisdom ever waketh,
 His sight is never dim,
 He knows the way He taketh,
 And I will walk with Him.

Green pastures are before me
Which yet I have not seen;
Bright skies will soon be o'er me,
Where the dark clouds have been.
My hope I cannot measure;
My path to life is free;
My Saviour has my treasure,
And He will walk with me.

ANNA L. WARING



Grant unto us, O Lord, the royalty of inward happiness and the serenity which comes from living close to Thee. Daily renew in us the sense of joy, and let Thy eternal spirit dwell in our souls and bodies, filling every corner of our hearts with light and gladness: so that, bearing about with us the infection of a good courage, we may be diffusers of life, and meet all that comes, of good or ill, even death itself, with gallant and high-hearted happiness: giving Thee thanks always for all things.

The Splendour of God

The Lord is my Shepherd

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

Ps. xxviii



They [the Pilgrims] went on till they came at the river that was on this side of the Delectable Mountains. To the river where the fine trees grow on both sides; . . . where the meadows are green all the year long, and where they might lie down safely.

By this riverside, in the meadow, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage. Also there was here One that was instructed with them, who could have compassion, and that could gather these lambs with His arm, and carry them in His bosom, and that could gently lead those that were with young. . . . This Man, if any of them go astray or be lost, He will bring them again; he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want meat, and drink, and clothing; here

they will be kept from thieves and robbers; for this Man will die before one of those committed to His trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths. Also here are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit —fruit that procureth health where there is none, and that continueth and increaseth it where it is.

JOHN BUNYAN

Thanksgiving

The earth is full of the lovingkindness of the Lord.

Ps. xxxiii. 5



Thou visitest the earth, and waterest it,
 Thou greatly enrichest it;
 The river of God is full of water:
 Thou providest them corn, when Thou hast so prepared
 the earth.

Thou waterest her furrows abundantly;
 Thou settlest the ridges thereof:
 Thou makest it soft with showers;
 Thou blessest the springing thereof.
 Thou crownest the year with thy goodness;
 And thy paths drop fatness.
 They drop upon the pastures of the wilderness;
 And the hills are girded with joy.
 The pastures are clothed with flocks;
 The valleys also are covered over with corn;
 They shout for joy, they also sing.

Ps. lxv. 9-13



With hearts responsive,
 And enfranchised eyes,
 We thank Thee, Lord—

For all things beautiful, and good, and true;
 For things that seemed not good, yet turned to good;
 For all the sweet compulsions of Thy will
 That chased, and tried, and wrought us to Thy shape;
 For things unnumbered that we take of right,
 And value first when first they are withheld;
 For light and air; sweet sense of sound and smell;

For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of The Worker in the work;
For hearts to apprehend Thee everywhere;
We thank Thee, Lord!

• • • • •

For all life's beauties, and their beauteous growth;
For Nature's laws and Thy rich providence;
For all Thy perfect processes of life;
For the minute perfection of Thy work,
Seen and unseen, in each remotest part;

• • • • •

For every wide-flung window of the soul;
For that Thou bearest all that Thou hast made;
We thank Thee, Lord!

J. OXENHAM

◊ ◊ ◊ ◊

O Lord, that lends me life,
Lend me a heart replete with thankfulness!

WM. SHAKESPEARE

The Daily Work of the World

How shall he become wise that holdeth the plough, that driveth oxen, and is occupied in their labours, and whose discourse is of the stock of bulls? He will set his heart upon turning his furrows; and his wakefulness is to give his heifers their fodder. So is every artificer and workmaster, that passeth his time by night as by day; they that cut gravings of signets, and his diligence is to make great variety; . . . he will be wakeful to finish his work. So is the smith sitting by the anvil, and considering the unwrought iron: the vapour of the fire will waste his flesh; and in the heat of the furnace will he wrestle with his work: the noise of the hammer will be ever in his ear, and his eyes are upon the pattern of the vessel; he will set his heart upon perfecting his works, and he will be wakeful to adorn them perfectly. So is the potter sitting at his work, and turning the wheel about with his feet, who is alway anxiously set at his work.

All these put their trust in their hands; and each becometh wise in his own work. Without these shall not a city be inhabited, and men shall not sojourn nor walk up and down therein. They shall not be sought for in the council of the people, and in the assembly they shall not mount on high; they shall not sit on the seat of the judge, and they shall not understand the covenant of judgement: neither shall they declare instruction and judgement; and where parables are they shall not be found. But they will maintain the fabric of the world; and in the handywork of their craft is their prayer.

ECCLUS. xxxviii. 25-29, 31-34



"Set me some great task, ye gods, and I will show my spirit!"

"Not so," says the good heaven, "plod and plough."

R. W. EMERSON



A story is told of a traveller, who, while investigating a stone-quarry, questioned some of the labourers about their work. The first one, on being asked what he was doing, said that he was hewing stone; the second replied that he was earning five dollars a day; but the third said "I am building a cathedral."



O Master-Workman, if Thou choose
The thing I make, the tool I use,
If all be wrought to Thy design,
And Thou transmute the Me and Mine;
The noise of saw and plane shall be
Parts in the heavenly harmony,
And all the din of working days
Reach Thee as deep and peaceful praise.

To-Day and its Opportunities

Look . . . carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is.

EPH. v. 15-17



Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.

C. KINGSLEY



This day is before me. The circumstances of this day are my environment; they are the material out of which, by means of my brain, I have to live and be happy, and to refrain from causing unhappiness in other people. It is the business of my brain to make use of this material. My brain is in its box for that sole purpose. Not to-morrow! Not next year! *But now!* To-day, exactly as to-day is! the facts of to-day, which, in my unregeneracy, I regarded primarily as anxieties, nuisances, impediments, I now regard as so much raw material from which my brain has to weave a tissue of life that is comely.

ARNOLD BENNETT



I expect to pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show to any fellow-creature, let me do it now; let me not defer or neglect it, for I shall not pass this way again.



O Lord, our Heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with Thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight, through Jesus Christ our Lord.

BOOK OF COMMON PRAYER

Ambition and Humble-mindedness

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you; but whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant;

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

MATT. xx. 25-28



For if there is any one who thinks himself to be somebody when he is nobody, he is deluding himself.

GAL. vi. 3



The Lord God was walking in His fruit-garden in the cool of the day, and He thought He would listen to the talk of the trees. Now it so chanced that there was a bitter dispute as to which fruit pleased God the best, and the quarrel was fierce and angry. The peach and the grape and the nectarine said "How can you doubt that we are the best and find most favour in His sight? Is not our flavour finer for His taste? And are we not more cared for than the others?" But the apple and the plum and the pear mocked at them and said "Needs must He love us best, because we give without stint and ask no special favour!" Then the little currant-bushes and the blackberries and the gooseberries cried and said that because they were not great like the others, and because some of them had thorns, therefore they were despised; yet they were as good and better than most, and they were sure God loved them the best.

And when the Lord God heard this He was very sorry and said "How is it that ye are not content each of you to do your part, without wrangling thus among yourselves? It is your part to be the best ye may, to bring your own fruit to perfection, and to envy not the gift of others. But, since ye use your speech to such ill purpose, ye shall be dumb henceforth and speak no more at all." And from that day the fruit-trees spoke no more, save that every morning they sing together a little song of penitence:—

Up and work, and envy not
Each his neighbour's happier lot!
Cheerfully your task fulfil,
Each content to do His will;
Be the best that you can be;
God hath need of every tree!

C. A LINGTON

Martha and Mary

Now it came to pass, as they went, that Jesus entered into a certain village: and a certain woman named Martha received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

LUKE x. 38-42



Yea, Lord!—Yet some must serve;
Not all with tranquil heart,
Even at Thy dear feet,
Wrapped in devotion sweet,
May sit apart.

Yea, Lord!—Yet some must bear
The burden of the day,
Its labour and its heat;
While others at Thy feet
May muse and pray.



Yea, Lord! Yet man must earn,
 And woman bake the bread;
 And some must watch and wake
 Early, for other's sake,
 Who pray instead.

Yea, Lord! Yet even Thou
 Hast need of earthly care;
 I bring the bread and wine
 To Thee, O Guest Divine!
 Be this my prayer?

JULIA C. DORR



Two men I honour, and no third.

First, the toilworn Craftsman that with earth-made
 Implement laboriously conquers the earth and makes her
 man's. . . .

A second man I honour and still more highly; him who
 is seen toiling for the spiritually indispensable; not daily
 bread, but the bread of Life. . . . These two, in all their
 degrees, I honour; all else is chaff and dust, which let the
 wind blow whither it listeth.

Unspeakably touching is it, however, when I find both
 dignities united; and he that must toil outwardly for the
 lowest of man's wants, is also toiling inwardly for the highest.
 Sublimer in this world I know nothing than a Peasant
 Saint, could such now anywhere be met with. Such a one
 will take thee back to Nazareth itself; thou wilt see the
 splendour of Heaven spring forth from the humblest depths
 of earth, like a light shining in great darkness.

T. CARLYLE

Work and Prayer

Not he that nameth the name,
But he that doeth the will.



As a clownish fellow was driving his cart along a deep, miry lane, the wheels stuck so fast in the clay that his horses could not draw it out. Upon this he fell a-brawling and praying to Hercules to come and help him. Hercules, looking down from a cloud, bid him not lie there like an idle booby as he was, but get up and goad his horses, and clap his shoulder stoutly to the wheel; adding that this was the only way for him to obtain assistance.

AESOP



Everybody in this room has been taught to pray "Thy kingdom come." Now, if we hear a man swear in the streets, we think it very wrong, and say he "takes God's name in vain." But there's a twenty-times worse way of taking His name in vain than that. It is to *ask God for what we don't want*. He doesn't like that sort of prayer. If you don't want a thing, don't ask for it. . . . If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.

J. RUSKIN

The Need for Prayer

O God, thou art my God; early will I seek thee:

My soul thirsteth for thee, my flesh also longeth after thee in a barren and dry land where no water is.

Thus have I looked for thee in holiness, that I might behold thy power and glory.

For thy lovingkindness is better than the life itself; my lips shall praise thee.

As long as I live will I magnify thee on this manner, and lift up my hands in thy name.

My soul shall be satisfied even as it were with marrow and fatness, when my mouth praiseth thee with joyful lips:

Have I not remembered thee in my bed, and thought upon thee when I was waking?

Ps. lxiii. 1-6



The true warrant for prayer is the sense of need. The blessing is still for the poor, for the mourners, for them that hunger and thirst after righteousness. Let none allow the rush of engagements or the hurry of business to crowd their opportunities for private retirement and waiting upon God. The more our engagements multiply, the greater is the call to watch unto prayer. He who is a stranger to prayer enters upon them in his own strength, and finds, to his unspeakable loss, that a life without prayer is a life practically without God. It is a part of the demand of our age upon us that we keep a quiet place in our own souls, where day by day we can listen to the voice of Christ.

Friends' Book of Discipline



Pray without ceasing, without wavering, faithfully, instantly, fervently. Prayer is the source of all strength.

Encyclical Letter of the Lambeth Conference, 1920

The Two Voices

Blessed is the soul which heareth the Lord speaking within her, and receiveth from His mouth the word of consolation.

Blessed are the ears that gladly receive the pulses of the divine whisper, and give no heed to the many whisperings of the world.

Blessed indeed are those ears which listen not after the voice which is sounding without, but for the Truth teaching within.

Blessed are the eyes which are shut to outward things, but intent on inward things.

Blessed are they that enter far into inward things, and endeavour to prepare themselves more and more, by daily exercises, for the receiving of heavenly secrets.

Blessed are they who are glad to have time to spare for God, and shake off all worldly impediments.

Consider these things, O my soul, and shut up the door of thy sensual desires that thou mayest hear what the Lord thy God shall speak to thee.

THOMAS A KEMPIS



The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not—Great God! I'd rather be
A Pagan suckled in a creed outworn;

So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn ;
Have sight of Proteus rising from the sea ;
Or hear old Triton blow his wreathèd horn.

WM. WORDSWORTH



Our true life lies at a great depth within us. Our restlessness and weaknesses are in reality merely stirrings of the surface. That is why we must daily retire in silence far into the quiet depths of our spirits, and experience the real life within us. If we do this, our words and actions will come to be real also.

R. TAGORE

Knowledge and Reverence

I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

No thought escapes him, neither any word is hidden from him.

How shall we be able to magnify him? for he is great above all his works.

The Lord is terrible and very great, and marvellous is his power.

When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

Who hath seen him, that he might tell us? and who can magnify him as he is?

There are yet hid greater things than these be, for we have seen but a few of his works.

For the Lord hath made all things; and to the godly hath he given wisdom.

Ecclus. xlvi. 15–20; xlvi. 28–33



Who loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail.

• • • •

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before,
But vaster.

LORD TENNYSON



We thank Thee, O God, that Thou hast given us powers of mind to search into the laws of Thy universe; and we pray that our reverence may increase with our knowledge. With each advance in the researches and discoveries of scientists and economists, engineers and psychologists, may we be led to worship Thee in deepening humility. And seeing our own littleness in the light of Thy creative wisdom, may we devote ourselves to the fulfilment of Thy great purposes for mankind.

A. MARGARET WORSDELL

Our Children

At the same time came the disciples unto Jesus, saying,
Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the
midst of them,

And said, Verily I say unto you, Except ye be converted,
and become as little children, ye shall not enter into the
kingdom of heaven.

Whosoever therefore shall humble himself as this little
child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my
name receiveth me.

But whoso shall offend one of these little ones which
believe in me, it were better for him that a millstone were
hanged about his neck, and that he were drowned in the
depth of the sea.

MATT. xviii. 1-6



In praise of little children I will say
God first made man, then found a better way
For woman; but His third way was the best:
Of all created things the loveliest
And most divine are children. Nothing here
Can be to us more precious or more dear.
And though when God saw all His works were good
There was no rosy flower of babyhood,
'Twas said of children in a later day
That none could enter heaven save as they.

W. CANTON



For all children who are handicapped by hard circumstances; for those who are being brought up in homes in which there is no beauty or joy or love; for the sick, the incurable and the mentally defective; for the children who have suffered through war, or fear, or neglect; we beseech Thee to hear us, O God; and grant, we pray Thee, to all who tend and teach them, patient wisdom to co-operate with Thee, their heavenly Father; for the sake of Jesus Christ, who taught us that unless we become as little children we cannot enter into Thy Kingdom.



Jesus, He loves one and all,
Jesus, He loves children small,
Their souls are waiting round His feet
On high before His mercy-seat.

While He wandered here below
Children small to Him did go;
At His feet they knelt and prayed,
On their heads His hands He laid.

Came a Spirit on them then
Better than of mighty men,
A Spirit faithful, pure and mild,
A Spirit fit for king and child.

O! that Spirit give to me,
Jesu, Lord, where'er I be!

C. KINGSLEY

The Dynamic of Joy

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Ask, and ye shall receive, that your joy may be full.

JOHN xv. 11; xvi. 24



Christianity is the most encouraging, the most joyous, the least repressive and the least forbidding of all the religions of mankind. There is no religion which throws off the burden of life so completely, which escapes so swiftly from sad moods, which gives so large a scope for the high spirits of the soul, and welcomes to its bosom with so warm an embrace those things of beauty which are joys for ever. The Christian religion has arduous phases; there are points on its onward path where it enters the deepest of shadows and may even be said to descend into hell. But the end of it all is a resurrection and not a burial, a festival and not a funeral, an ascent into the heights and not a lingering in the depths.

L. P. JACKS



Remember that bees make the sweetest honey from the flowers of the thyme—a small and bitter herb.

ST. FRANCIS DE SALES



Christ, the Man of many sorrows, was the Man of one abiding joy. Joy was the dynamic by which His sorrows were borne without breaking. There are two sides to every crucifix: "Go, see if there be any sorrow like unto His sorrow," and "Go, see if there be any joy like unto His joy which bears the burden of such sorrow unbroken to the end."

G. A. STUDDERT KENNEDY

Grumbling

And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness, and the children of Israel said unto them, Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

EXOD. xvi. 2-3



And the Lord humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live.

DEUT. viii. 3



Always add, always proceed; neither stand still nor go back. He that standeth still proceedeth not; he goeth back that continueth not. Why wilt thou defer thy progress from day to day? Arise, and begin in this very instant, say "This is the time to be striving, now is the fit time to amend myself." In brief, acquit thee bravely; play the man!

THOS. A KEMPIS AND GEORGE HERBERT



I bless God I have been inured to difficulties, and I never found God failing when I trusted in Him.

OLIVER CROMWELL

Youthful Courage

Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

EPH. vi. 13-17



Lord of Good Life, the hosts of the undying

Hail Thee as conqueror on the heavenly field;
So we on earth, to their great song replying,

Here to Thy claim our earthly service yield.

Take Thou our strength, for Thou hast proved the stronger,

Victor in wars our weakness never knew;

Take Thou our love, for Thou hast loved the longer;

Take Thou our truth, for Thou hast proved more true.

Take Thou our courage, for Thy trumpets call us

On where new perils still our manhood greet;

Take Thou our fears that weaken and enthrall us,

Tread them to dust beneath Thy conquering feet.

Glory to God, who thus to man has given
Best of His gifts, the call to share His strife;
Glory to God, who bids us fight for heaven
Here in the dust and joy of human life.

G. H.



Grant to us, O Lord, the spirit of adventure. Give us initiative, and the strength to choose the pioneer's path. Give us to take life as Thou didst, as an adventure, gay and daring, full of high hope and lofty vision. And may we so live that we die in Thy service, having ventured all for an ideal that shall not fail, and a vision that brooks no tarrying.

J. B. GOODLIEFF

Humility and Wisdom

Doth not wisdom cry,
 And understanding put forth her voice?
 In the top of high places by the way,
 Where the paths meet, she standeth;
 Beside the gates, at the entry of the city,
 At the coming in at the doors, she crieth aloud:
 Unto you, O men, I call;
 And my voice is to the sons of men.
 O ye simple, understand subtilty;
 And, ye fools, be ye of an understanding heart.
 Hear, for I will speak excellent things;
 And the opening of my lips shall be right things.

.

Now therefore, my sons, hearken unto me;
 For blessed are they that keep my ways.
 Hear instruction, and be wise,
 And refuse it not.
 Blessed is the man that heareth me,
 Watching daily at my gates,
 Waiting at the posts of my doors.
 For whoso findeth me findeth life,
 And shall obtain favour of the Lord.
 But he that sinneth against me wrongeth his own soul.

PROV. viii. 1-6, 32-36



Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every

preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this.

T. H. HUXLEY



O Heavenly Father, the Author and Fountain of all truth, the bottomless Sea of all understanding, send, we beseech Thee, Thy Holy Spirit into our hearts, and lighten our understandings with the beams of Thy heavenly grace. We ask this, O merciful Father, for Thy dear Son our Saviour, Jesus Christ's sake.

NICHOLAS RIDLEY

How to Forbear Injuries

Then came Peter, and said to him, Lord how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

MATT. xviii. 21-22



A man of Alexandria, who was of great age, was surrounded by idolators, like a lamb by wolves. They all united in pinching, and pushing, and driving him hither and thither; heaping on him a thousand curses and a thousand injuries, and treating him like a ball which is tossed from hand to hand. At length one of them asked him in mockery what miracles his Christ, whom he vaunted so much, had shown? To this the old man replied "He wrought this miracle, that I should endure the injuries which you heap upon me without losing my tranquillity of mind, and should be ready to endure even greater injuries for love of Him, if you were to proceed to inflict them."

J. DREXELIUS



O man, forgive thy mortal foe,
Nor ever strike him blow for blow;
For all the souls on earth that live
To be forgiven must forgive.
Forgive him seventy times and seven;
For all the blessed souls in Heaven
Are both forgivers and forgiven!

LORD TENNYSON

Forbearance

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

COL. iii. 12-15



When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man ate and prayed not, nor begged a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshipped the fire only, and acknowledged no other God. At which Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

When the old man was gone, God called Abraham and asked him where the stranger was. He replied "I thrust him away because he did not worship Thee." God answered him "I have suffered him these hundred years, although he dishonoured Me. And couldest not thou endure him one night?"

JEREMY TAYLOR

Naboth's Vineyard

Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him, that he die. And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. . . . And it came to pass, when Jezebel heard

that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. . . . And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to do that which is evil in the sight of the Lord.

1 KINGS xxi. 1-11, 15-18, 20



Why art thou standing so far off, O Eternal,
Hiding thyself in desperate hours?
The ungodly are haughty and harridan the downtrodden.
He thinks in his insolence, "God never punishes";
His thoughts amount to this, "There is no God at all."
The dealings of thy justice high are far beyond his sight.
And he thinks "God has forgotten,
He hides his face, he never sees."
But thou hast seen this misery and mischief;
Thou markest it to punish it thyself:
The hapless can leave their plight to thee,
Thou helper of the forlorn

Ps. x. 1-2, 4-5, 11, 14

Becoming

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

And again he said, Whereunto shall I liken the kingdom of God?

It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

LUKE xiii. 18-21



The goal of personal life is realization of the self. . . . "Thou shalt become a person," is the unending oracle which speaks to the soul of man from every holy place in the universe. The most ancient heavens and the Voice within alike are pressing upon the dawning self the call to develop a unique personality. There are few more awe-inspiring events than the budding of self-affirmation in the little child. . . . One fine day, not announced beforehand, he makes his surprising début. He asserts his will. "I am somebody, and I am resolved to be more of a somebody" is what he is trying to say. He is no longer a centre of instincts. He has begun to affirm himself. All the mysteries of self-direction and self-assertion have appeared in the little life. He will never again quite passively let the world make him as it wishes. He has become a factor in his own making. He has started out with sufficient stubbornness to assert and maintain his own uniqueness. This will to be is the very core of ethics, and without it life would lose its significant and dramatic element. . . .

It is impossible to see what end there could be to personality. As far as ever we can follow it out, we discover only increasing

possibilities. It seems like a number system, in which, however far you have counted, you can always add one more number. There could never be a last number. There could no more be a terminal limit to personality.

RUFUS M. JONES



We beseech Thee, O Lord, to make us like unto all those who in an honest and good heart, having received the Word, keep it, and bring forth fruit with patience; through Jesus Christ our Lord.

The Pearl of Great Price

The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

MATT. xiii. 44-46



Awake then, thou that sleepest, and Christ . . . shall give thee light.

Begin to search and dig in thine own field for this Pearl of Eternity, that lieth hidden in it; it cannot cost thee too much, nor canst thou buy it too dear, for it is *All*, and when thou hast found it, thou wilt know that all which thou hast sold, or given away for it, is as mere a nothing as a bubble upon the water.

WM. LAW



O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; grant us, in all our doubts and uncertainties, the grace to ask what Thou wouldest have us to do; that the Spirit of wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble; through Jesus Christ our Lord

W. BRIGHT

Workers together with God

We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

EPH. ii. 10



Every leader of mankind, every man who has deeply influenced his generation and has accomplished great acts, whatever the admixture of good and bad in his composition, must have had before him, perhaps frequently, perhaps only at times, some sense of the Divine Purpose and Mission entrusted to him. Men of thought, like Socrates and the philosophers; men of imagination, like the great poets; men of action, like Cromwell and Lincoln, not to mention some of our own day —aye, and men of business too, who without much show and demonstration have devoted themselves to the betterment of humanity in such directions as come within their scope—all these, in one form or another, must have been inspired by a feeling of responsibility, by a realization that there must be some worthy outcome, in the fulfilment of which they were privileged to share, for which all their efforts were asked and needed. Such a faith adds greatly to human power; without it the individual is helpless and alone; with it he can do his duty. And those who have that faith in large measure are the helpers of the race.

SIR OLIVER LODGE



I would fain be to the eternal Goodness what his own hand is to a man.

Theologia Germanica



O give me light to see, a heart to close with, and power to do Thy will, O God.

T. WILSON

The Advancing Years

My times are in thy hand.

Ps. xxxi. 15



Let me but live my life from year to year,
With forward face and unreluctant soul;
Not hurrying to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
O'er rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
My heart will keep the courage of the quest,
And hope the road's last turn will be the best.

H. VAN DYKE



When Sir Thomas More resigned the Lord Chancellorship, his daughter wrote:—

He looks younger every day; and yet not with the same kind of youth he had before his back was bowed under the Chancellorship. 'Tis a more composed, chastised sort of rejuvenescence; rather the soft warmth of autumn, which sometimes seems like May, than May itself: the enkindling, within this mortal tabernacle, of a heavenly Light that never grows dim, because it is immortal, and burns the same yesterday, to-day, and for ever; a youthfulness of soul and mind characterized by growth; something with which this

world and its fleeting fancies has nothing to do; something that a King can neither impart nor take away.

From *The Household of Sir Thomas More*

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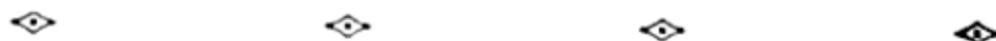
Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

O. W. HOLMES

God's Interpreters

A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

ISA. xxxii. 2



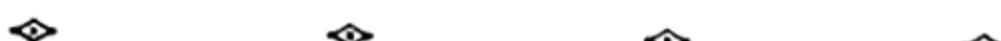
A friend of mine went into a shoe-shop and found a Hindu shopkeeper in great distress. He had lost his only son. My friend, to comfort him, said, "Well, my brother, remember in your trouble that God is love." The Hindu's face brightened up and he said, "Yes, I know God is love." My friend, interested in his evident eagerness, asked "How do you know God is love?" "Oh," said the Hindu, "I worked for Foy sahib in Cawnpore, and no one could work for Foy sahib and not know that God is love." Here was a witness with a whole life behind it. Forty years of beautiful living was speaking to the Hindu in his hour of distress.

E. STANLEY JONES



Nobody will know what you mean by *saying* that God is Love unless you *act* it as well.

L. P. JACKS



The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like theirs
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

J. G. WHITTIER

Still Dews of Quietness

Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord, from whom life comes; whereby thou mayest receive His strength, and power to allay all blusterings, storms, and tempests. That is it which works up into patience, into innocence, into soberness, into stillness, into staidness, into quietness, up to God with His power. . . .

Therefore be still awhile from thy own thoughts, searching, seeking, desires, and imaginations, and be staid in the principle of God in thee, that it may raise thy mind up to God; . . . and thou wilt find strength from Him, and find Him to be a God at hand, a present help in the time of trouble and of need.

GEORGE FOX



Drop Thy still dews of quietness
 Till all our strivings cease;
 Take from our souls the strain and stress,
 And let our ordered lives confess
 The beauty of Thy peace.

J. G. WHITTIER

A Thankful Spirit

Make a joyful noise unto the Lord, all ye lands.
 Serve the Lord with gladness:
 Come before his presence with singing.
 Know ye that the Lord he is God:
 It is he that hath made us, and we are his;
 We are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise:
 Give thanks unto him, and bless his name.
 For the Lord is good; his mercy endureth for ever;
 And his faithfulness unto all generations.

Ps. c



Let not the blessings we receive daily from God make us not to value, or not praise Him because they be common. What would a blind man give to see the pleasant rivers and meadows and flowers and mountains that we have met with since we met together?

I have been told that if a man that was born blind could obtain to have his sight for but only one hour during his whole life, and should, at the first opening of his eyes, fix his sight upon the sun when it was in its full glory . . . he would be so transported and amazed he would not willingly turn . . . to behold the other various beauties: and this, and many other like blessings, we enjoy daily.

Most of them, because they be so common, men forget to pay their praises, but let not us, because it is a sacrifice so pleasing to Him that made that sun and us and still protects us and gives us flowers and showers.

ISAAK WALTON



Almighty God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end.

BOOK OF COMMON PRAYER

Steadfastly following Christ

In all things approving ourselves as the ministers of God,
in much patience, in afflictions, in necessities, in distresses,

In stripes, in imprisonments, in tumults, in labours, in
watchings, in fastings;

By pureness, by knowledge, by longsuffering, by kindness,
by the Holy Ghost, by love unfeigned,

By the word of truth, by the power of God, by the armour
of righteousness on the right hand and on the left,

By honour and dishonour, by evil report and good report:
as deceivers, and yet true;

As unknown, and yet well known; as dying, and behold, we
live; as chastened, and not killed;

As sorrowful, yet always rejoicing; as poor, yet making
many rich; as having nothing, and yet possessing all things.

2 COR. vi. 4-10



Whoever sets out to follow Christ will have to follow Him a long way and to follow Him into some dark places. The path we have to follow is a narrow one. It runs all the time on the edge of a precipitous mystery, sometimes taking you up to the sunlit heights and the Mount of Transfiguration, and sometimes taking you down into the fires of suffering and into the shadow of death. Following Christ means that when you find these dizzy things before you, these dark things in your path, you go through them and not round them. Have you a good head? Have you a stout heart? Are you loyal to the Leader in front? Easy enough when the road runs by the shining shores of the Lake of Galilee, but not so easy when it runs into the Garden of Gethsemane, and becomes the Via Dolorosa.

L. P. JACKS



O Thou unseen, yet ever near our souls: anew we ask, with common needs and sympathies, Thy help and blessing in our lives. Be with us now, as we remember before Thee our struggles and our failures. Lord, we confess our unworthiness, and ask of Thee more strength for duty, and a deeper faith. Take us into the fellowship of all pure hearts that cry to Thee; teach us our kinship with all who have conquered in difficulty and loved even through pain; and so make our worship fruitful in toil and trust: through Jesus Christ our Lord.

Love, the Glory of Life

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another.

JOHN xiii. 34-35



Love is a great thing, yea, a great and thorough good; by itself it makes everything that is heavy, light: and it bears evenly all that is uneven:

For it carries a burden which is no burden, and makes everything that is bitter, sweet.

Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth; because love is born of God, and cannot rest but in God, above all created things.

He that loveth, lieth, runneth and rejoiceth; he is free and is not bound.

He giveth all for all, and hath all in all; because he resteth in One highest above all things, from whom all that is good flows and proceeds.

He respecteth not the gifts, but turneth himself above all goods unto the giver.

Love oftentimes knoweth no bounds, but is fervent beyond all measure.

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself and all things possible.

It is therefore able to undertake all things, and it completes many things, and brings them to a conclusion, where he who does not love, faints and lies down.

THOMAS A KEMPIS



O Lord, give us more charity, more self-denial, more likeness to Thee. Teach us to sacrifice our comforts to others, and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive, better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto the God of Love be all glory and praise, both now and for evermore.

H. ALFORD

The Care-free Life

Dismiss all anxious care for your lives, what you are to eat, and for your bodies, what you are to put on. For life is a greater gift than food, and the body is a greater gift than clothing. Observe the ravens. They neither sow nor reap, and have neither store-chamber nor barn; and yet God feeds them: how far more precious are you than the birds! And which of you is able by anxious thought to add a moment to his life? If then you are unable to do even a very little thing, why be over-anxious about other matters? Observe the lilies, how they grow: they neither labour nor spin; and yet I tell you that not even Solomon in all his splendour was as beautifully dressed as one of these. But if God so clothes the vegetation in the fields, that blooms to-day and to-morrow becomes fuel for the oven, how much more will He clothe you, you men of feeble faith!

Do not, therefore, be asking what you are to eat nor what you are to drink; and do not waver between hope and fear. For though the nations of the world pursue these things, as for you, your Father knows that you need them. But make his Kingdom the object of your pursuit, and these things shall be given you in addition.

LUKE xii. 22-31



It is the will of the King of saints that His people should enjoy the rest and peace of His gospel. He would not have them always labouring and heavy laden, as under the law; but He would have their souls feel and enjoy the ease, the liberty, the sweetness, the pure power and eternal rest of His life. The Spirit of the Lord was upon Him to preach glad tidings to the meek, liberty to the captives, life to the dead, the opening of the prison to the prisoner of hope, the binding

up of the broken-hearted, the pouring in of oil upon the wounded; and He would have the souls of His people enjoy that which He came to bring them.

ISAAC PENINGTON



The peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in Christ Jesus.

PHIL. iv. 7

Love of Country

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

MATT. xxiii. 37



First Christ looked at the city; then He wept over it; then He died for it.

H. DRUMMOND



The true patriot is never content with things as they are. He is not blind to his country's defects and wrong-doing, but seeks to replace them by right. In Mazzini's words "The honour of a country depends much more on removing its faults than on boasting of its qualities." The true patriot will do this, moreover, when public opinion is dead against him. He is not forgetful of what his country has given to the world, but desires it to give increasingly of its best. For humanity is greater than any particular part of it, and every nation has something to contribute to the progress of mankind. . . . The best characteristics of all nations are needed in building up the Kingdom of God.

NAOMI MARY GILLMAN



I vow to thee, my country—all earthly things above—
Entire and whole and perfect—the service of my love,
The love that asks no question; the love that stands the test,
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

And there's another country, I've heard of long ago—
Most dear to them that love her, most great to them that
know—
We may not count her armies, we may not see her King—
Her fortress is a faithful heart, her pride is suffering—
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness and all her paths are
Peace.

SIR CECIL A. SPRING-RICE

The True Patriotism

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.

Upon the willows in the midst thereof
We hanged up our harps.

For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.

How shall we sing the Lord's song
In a strange land?

If I forget thee, O Jerusalem,
Let my right hand forget her cunning.

Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy.

Ps. cxxxvii. 1-6



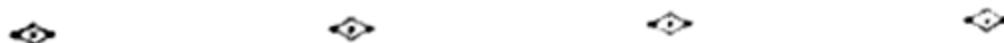
O! my native country, that thou mightest be the first nation
in this age of the world, that might pass through the judge-
ments of God, and be cleansed thereby and be happy!

ISAAC PENINGTON



If patriotism be a virtue indeed, it cannot mean an exclusive devotion to our country's interests—for that is only another form of devotion to personal interests, family interests, or provincial interests, all of which, if not driven past themselves, are vulgar and immoral objects. . . . I confess that I dream of the day when an English statesman shall arise with a heart too large for England; having courage in the face of his countrymen to assert of some suggested policy—"This is good for your trade; this is necessary for your domination; but it will vex a people hard by; it will hurt a people farther off; it will profit nothing to the general humanity; therefore away with it!—it is not for you or for me." When a British minister dares speak so, and when a British public applauds him speaking, then shall the nation be glorious, and her praise, instead of exploding from within, from loud civic mouths, come to her from without, as all worthy praise must, from the alliances she has fostered and the populations she has saved.

ELIZABETH B. BROWNING



Lord, Who hast given us this land for our abiding place,
help us to love it with a passion so strong and true that we
may be jealous of its honour and instant in its service. So
work through us that it may become a land where men walk
in the freedom of the truth and in the light of knowledge,
and where industry shall go hand in hand with joy.

The Willing-hearted

They came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and brought the Lord's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments. . . . And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, brought them. Everyone that did offer an offering of silver and brass brought the Lord's offering; and every man with whom was found acacia wood for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. And all the women whose heart stirred them up in wisdom spun the goats' hair. . . . The children of Israel brought a freewill offering unto the Lord; every man and woman, whose heart made them willing to bring for all the work, which the Lord had commanded to be made by the hand of Moses.

EXOD. xxxv. 21, 23-26, 29

◊ ◊ ◊ ◊

O Thou who in Thy earthly days
 Didst toil with hand and heart and brain;
 Who at Thy bench in Nazareth
 Didst know the craftsman's joy and gain;
 O Fellow-Workman, Friend divine,
 Make all our labour true as Thine.

May all who work be labour's priests
 To bring to men life's daily bread,
 With faithful, sacrificial toil,
 That all on earth be truly fed:
 O Fellow-Workman, Friend divine,
 Make all our labour love like Thine.

May beauty grace our hours of toil
And all our work be done with Thee,
Who worketh with the Father God
To make our earth with heaven agree:
O Fellow-Workman, Friend divine,
Make all our labour blest like Thine.

A. M. P. DAWSON



We pray thee, our Father, for a blessing on our common task. Teach us to be good comrades in work, labouring with willing and joyful hearts, each counting other better than himself and serving in the spirit of our Master, Jesus Christ.

Be Joyful

Be glad in the Lord and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Ps. xxxii. 11



As Rufus M. Jones was leaving Baron von Hügel, the Baron said to him "Only a few things are essential. Those who are canonized as saints must have revealed four essential traits. They must have been loyal to the faith. They must have been heroic, when tests came to them. They must have shown the power to do what ordinarily would seem to be humanly impossible; and finally they must have been radiant in the midst of the strain and stress of life."

"Now the church may conceivably be wrong in insisting on the first three of those conditions, but it is gloriously right about the fourth." As he said this, his whole face lighted up with that radiance of which he was talking.



The residue of life is short. Live as on a mountain.

MARCUS AURELIUS

Good Measure

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

LUKE vi. 38



Give all thou canst; high heaven rejects the lore
Of nicely calculated less or more.

WM. WORDSWORTH



My brother, the brave man has to give his life away. Give it, I advise thee: thou dost not expect to *sell* thy life in an adequate manner? What price, for example, would content thee? . . . Thou wilt never sell thy life, or any part of thy life, in a satisfactory manner. Give it, like a royal heart; let the price be Nothing: thou hast then, in a certain sense, got All for it!

T. CARLYLE



Remember the words of the Lord Jesus, how he himself said It is more blessed to give than to receive.

ACTS xx. 35

Prepare for Temptation

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man:

But every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

JAMES i. 12-17



My son, if thou comest to serve the Lord, prepare thy soul for temptation.

Set thy heart aright, and constantly endure, and make not haste in time of calamity.

Cleave unto him, and depart not, that thou mayest be increased at thy latter end.

Accept whatsoever is brought upon thee, and be long-suffering when thou passest into humiliation.

For gold is tried in the fire, and acceptable men in the furnace of humiliation.

Put thy trust in him, and he will help thee; order thy ways aright, and set thy hope on him.

ECCLUS. ii 1-6



You cannot run away from a weakness: you must some time
fight it out or perish: and if that be so, why not now, and
where you stand?

R. L. STEVENSON



When the fight begins within himself
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—both tug—
He's left, himself, i' the middle; the soul wakes
And grows. Prolong that battle through his life!
Never leave growing till the life to come!

R. BROWNING



O Lord, Shield of our help, who wilt not suffer us to be
tempted above that we are able; help us, we entreat Thee,
in all our straits and wrestlings, to lift up our eyes unto Thee,
and stay our hearts on Thee; through Jesus Christ.

CHRISTINA G. ROSSETTI

Courtesy

Know, dear Brother, that courtesy is one of the qualities of God Himself, who of His courtesy giveth His sun and His rain to the just and unjust; and courtesy is the sister of charity, the which quencheth hate and keepeth love alive.

ST. FRANCIS OF ASSISI



Courtesy moves along the level ways where most of life goes on; it generally has to do with those comparatively little matters which make up most of life; but in those level ways, amongst those lesser things, it is analogous to that assumption of high spiritual capacity which calls out in all men the very best they can yield. . . . It never can by any one, at any time of life, be easily sustained. . . . It will often ask of us some exercise of self-withdrawal, self-denial; some promptness to take the lower or less pleasant part; some carelessness about our own comfort; some perseverance when we are tired, and perhaps when others are ungracious; some resoluteness not to let ourselves off easily. For courtesy requires the generosity of

The gentle soul, that no excuse doth make,
But for its own another's wish doth take,
As soon as that by any sign is shown.

FRANCIS PAGE

Good Temper

Cease from anger and forsake wrath.

A soft answer turneth away wrath; but grievous words stir up anger.

He that is slow to anger is better than the mighty; he that ruleth his spirit than he that taketh a city.

Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ps. xxxvii. 8; PROV. xv. 1; xvi. 32; EPH. iv. 31-32



Mighty is the strength that captures a city; but he is greater that can rule his own spirit. There are men who can command armies, but cannot command themselves. There are men who by their burning words can sway multitudes, but cannot keep silence under provocation or wrong. There are times when silence is golden, and when victory can be gained only by answering not a word.

J. R. MILLER



Give to Thy servant a meek and gentle spirit, that I may be slow to anger, and easy to mercy and forgiveness.

Give me a wise and constant heart that I may never be moved to an intemperate anger for any injury that is done or offered. Lord, let me ever be courteous and easy to be entreated. Let me never fall into a peevish or contentious spirit, but follow peace with all men, offering forgiveness, inviting them by courtesies, ready to confess my own errors, apt to make amends, and desirous to be reconciled. In all things make me like unto the holy Jesus.

JEREMY TAYLOR

Loyalty to Conviction

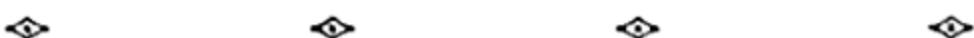
Prove all things: hold fast that which is good.

Abstain from all appearance of evil.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it.

1 THESS. v. 21-24



An absolute loyalty to truth, a following of conscience when the whole tide of opinion has run the other way, has been the great means of spreading the light. We have not to aim at success or at influence, but at enlightenment and obedience. If Jesus had thought of influence, He would never have consorted with publicans and sinners, nor have washed the disciples' feet; the thought of influence would have kept Francis of Assisi rich and fashionable, and caused George Fox to accept a captaincy. It is this simplicity of intention which gives consistency to life.

His faith and works, like streams that intermingle,
In the same channel ran:

The crystal clearness of an eye kept single
Shamed all the frauds of man.

W. C. BRAITHWAITE AND J. G. WHITTIER



Grant unto our minds, O Lord, that they may rise up to Thee through the hardships of this world, and from these troubles come to Thee, and that with the eyes of our minds opened we may behold the noble fountain of all good things, even Thee. Grant us health for our minds' eyes, that we may fasten them upon Thee, and scatter the mist that now hangeth before our minds' sight, and let Thy light lighten our eyes;

for Thou art the Brightness of the True Light. Thou art the comfortable resting-place of the righteous, and Thou enablest them to see Thee. Thou art the Beginning and the End of all things. Thou bearest up all things without effort. Thou art the Way, and the Guide, and the Bourne whither the way leadeth; and to Thee all men are hastening.

BOETHIUS (*King Alfred's Version*)

Not yet the Goal

Let us run with patience the race that is set before us. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

HEB. xii. 1; ROM. viii. 24-25



What do you understand by hope?

The vision of the goal.

What by faith?

The setting of the will to reach it

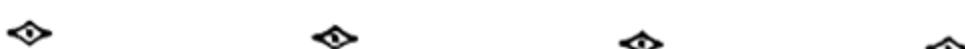
What by love?

The impulse.

And the goal?

That will be known when it is achieved.

G. LOWES DICKINSON



We shall not travel by the road we make;

Ere day by day the sound of many feet
Is heard upon the stones that now we break

We shall be come to where the cross-roads meet.

For us the heat by day, the cold by night,

The inch-slow progress and the heavy load,
And death at last to close the long grim fight

With man and beast and stone: for them the road

For them the shade of trees that now we plant,

The safe, smooth journey and the certain goal—
Yea, birthright in the land of covenant:

For us day-labour, travail of the soul

And yet the road is ours as never theirs;
Is not one gift on us alone bestowed?
For us the joy of joys, O pioneers:
We shall not travel, but we make the road!

HELEN FRIEDELAENDER



Success is nought; endeavour's all.

R. BROWNING

Christian Unity

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, with long-suffering, forbearing one another in love;

Endeavouring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism,

One God and Father of all, who is above all, and through all, and in you all.

EPH. iv. 1-6



How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians, in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning and loving one another in the several places and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him.

ISAAC PENINGTON



Blow, wind of God, and set us free
From hate and want of charity;
Strip off the trappings of our pride,
And drive us to our brothers' side.

Shine, light of God, upon our face;
Kindle our hearts with beams of grace;
Beneath the gladness of Thy sun
Our life with all mankind is one.

Fair world of God, whose teeming soil
With harvest's boon repays our toil,
May Thy rich fulness forth declare
Thy Maker's universal care.

Speak, Son of God, Thy Father's heart:
Teach, Son of Man, the brother's part,
Till earth shall be, like heaven above,
One holy family of love.

W. C. BRAITHWAITE

Christmas

'There were . . . shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

LUKE ii. 8-19



Now once again the old year wears
Round to an end: on every side
Men's roving fancies, busy cares,
On wearying wing from far and wide
Come homing back to Christmas-tide.

The old scenes live; the manger-bed,
The flocks by night, the kneeling kings.
The old faith calls; but now, instead
Of answering faith, our musing brings
Doubt and uneasy questionings.

So full our life and manifold,
So wise in varied lore we are,
'Mid myriad voices, lights untold,
How should we hear that Word afar,
Or follow such a distant star?

Yet seeing human wisdom tires,
And human power has feet of clay,
And men grow sick of their desires,
Dare we, in this our urgent day,
Shrug the old Christmas faith away?

So we are come. No gifts we bring,
No treasures such as kings amass;
With but our need, our questioning,
Into the manger let us pass,
To wonder there with ox and ass.

J. W. HARVEY

Magnificat

And Mary said, My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden:
for, behold, from henceforth all generations shall call me
blessed.

For he that is mighty hath done to me great things:
and holy is his name.

And his mercy is on them that fear him from generation
to generation.

He hath shewed strength with his arm: he hath scattered
the proud in the imagination of their hearts.

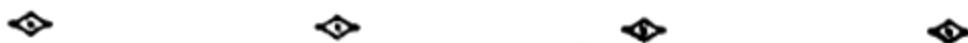
He hath put down the mighty from their seats, and
exalted them of low degree.

He hath filled the hungry with good things; and the rich
he hath sent empty away.

He hath holpen his servant Israel, in remembrance of his
mercy;

As he spake to our fathers, to Abraham, and to his seed
for ever.

LUKE i. 46-55



Our Lady

Mother of God! no lady thou:
Common woman of common earth!
“Our Lady” ladies call thee now,
But Christ was never of gentle birth;
A common man of the common earth

For God's ways are not as our ways.
The noblest lady in the land
Would have given up half her days,
Would have cut off her right hand,
To bear the Child that was God of the land.

Never a lady did He choose,
Only a maid of low degree,
So humble she might not refuse
The carpenter of Galilee.
A daughter of the people, she.

Out she sang the song of her heart.
Never a lady had so sung.
She knew no letters, had no art;
To all mankind, in woman's tongue,
Hath Israelitish Mary sung.

And still for men to come she sings,
Nor shall her singing pass away.
"He hath filled the hungry with good things"—
O listen, lords and ladies gay!—
"And the rich He hath sent empty away."

MARY ELIZABETH COLERIDGE



O God, who art the author of all life, accept our thanks for the birth of Thy Son, Jesus Christ; and grant that we, evermore making room for Him in our hearts, may by Thy help live at peace with one another, and with all men.

The Cross of Christ

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Praetorium; and they called together the whole band.

And they clothed him with purple, and platted a crown of thorns, and put it about his head,

And began to salute him, Hail, King of the Jews!

And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they compelled one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

And they gave him to drink wine mingled with myrrh: but he received it not.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

And it was the third hour, and they crucified him.

And the superscription of his accusation was written over, THE KING OF THE JEWS.

MARK xv. 15-26



THE KING OF THE JEWS

Labourer, son of the soil,
Weary and hungry, outworn,
Earning His bread by His toil,
Hated, despised and forlorn:

Hunted and homeless and cold,
Soiled with the dust of the way,
Deserted, betrayed, He was sold
By His comrades for bigots to slay.

Foreseeing the pathway of woe,
The wounds and the insult and shame,
Setting His face to the foe,
To the tryst of destruction He came.

Nakedness, gibbet and grave—
Here was a failure supreme—
How shall a dead rebel save?
How shall a felon redeem?

By love did He fight for the weak,
By love for the foul and the maimed;
Fearless, He chose to be meek;
Stainless, He dared to be shamed.

Rejecting the wisdom of force,
The panoplied legions of might,
Helpless He finished His course,
Defenceless He died for the right

• • • • •
Therefore He conquered the grave,
Therefore He liveth again,
Stalwart to lead and to save;
This is the Master for men.

The Crucifixion

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

And the soldiers also mocked him, coming to him, and offering him vinegar,

And saying, If thou be the king of the Jews, save thyself.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

And the sun was darkened, and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

LUKE xxiii. 33-46



For nails were not enough to hold God-and-man nailed
and fastened on the Cross, had not love held him there.

ST. CATHERINE OF SIENA



He is the lonely greatness of the world—
(His eyes are dim),
His power it is holds up the Cross
That holds up Him.

He takes the sorrow of the threefold hour—
(His eyelids close),
Round Him and round, the wind—His Spirit—where
It listeth blows.

And so the wounded greatness of the world
In silence lies—
And death is shattered by the light from out
Those darkened eyes.

MADELEINE C. ROCK

The Patience of Hope

And behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

(The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

This man went unto Pilate, and begged the body of Jesus.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

And that day was the preparation, and the sabbath drew on.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

LUKE xxiii. 50-56



Our Master lies asleep and is at rest:

His heart has ceased to bleed, His eye to weep:
The sun ashamed has dropt down in the west;

Our Master lies asleep.

Now are we they who weep and, trembling, keep

Vigil, with wrung heart in a sighing breast,
While slow time creeps, and slow the shadows creep.

Renew thy youth, as eagle from the nest;

O Master, who hast sown, arise to reap;—
No cock-crow yet, no flush on eastern crest:

Our Master lies asleep.

CHRISTINA G. ROSSETTI



Life's last word is not a cross but an Easter morning. What are scars if at last they become radiant? . . . What is man's slander if God affirms? What can winter do if Spring beats in my veins? What is Calvary if just beyond it lies an Easter morning?

E. STANLEY JONES



Have this mind in you, which was also in Christ Jesus; who being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

PHIL. ii. 5-8



I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward.

ROM. viii. 18

Death Swallowed Up in Victory

Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say Master.

JOHN xx. 11-16



Die to thy root, sweet flower!
 If God so wills, die even to thy root;
 Live there awhile an uncomplaining, mute,
 Blank life, with darkness wrapped about thy head,
 And fear not for the silence round thee spread:
 This is no grave, though thou among the dead
 Are counted, but the Hiding-place of Power;
 Die to thy root, sweet flower!

Spring from thy root, sweet flower!
 When God so wills, spring even from thy root;
 Send through the earth's warm breast a quickened shoot;
 Spread to the sunshine, spread unto the shower,
 And lift into the sunny air thy dower

Of bloom and odour. Life is on the plains,
 And, in the woods, a sound of birds and rains
 That sing together. Lo! the winter's cold
 Is past, sweet scents revive, thick buds unfold;
 Be thou, too, willing in the Day of Power;
 Spring from thy root, sweet flower.

DORA GREENWELL



Thanks be to God, which giveth us the victory through our
 Lord Jesus Christ.

1 COR. xv. 57

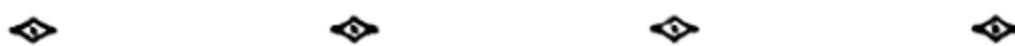
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Christ Crucified, yet Living

And as they [Peter and John] spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired, By what power, or in what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

ACTS iv. 1-3, 5-12



The Second Crucifixion

Loud mockers in the roaring street
 Say Christ is crucified again;
 Twice pierced His gospel-bearing feet,
 Twice broken His great heart in vain

I hear, and to myself I smile,
For Christ talks with me all the while.

No angel now to roll the stone
From off His unawaking sleep;
In vain shall Mary watch alone,
In vain the soldiers vigil keep.

Yet while they deem my Lord is dead,
My eyes are on His shining head.

Ah! nevermore shall Mary hear
That voice exceeding sweet and low
Within the garden calling clear;
Her Lord is gone, and she must go.

Yet all the while my Lord I meet
In every London lane and street.

Poor Lazarus shall wait in vain,
And Bartimæus still go blind;
The healing hem shall ne'er again
Be touched by suff'ring humankind

Yet all the while I see them rest,
The poor and outcast, on His breast.

No more unto the stubborn heart
With gentle knocking shall He plead;
No more the mystic pity start,
For Christ twice dead is dead indeed

So in the street I hear men say,
Yet Christ is with me all the day.

The Holy Spirit

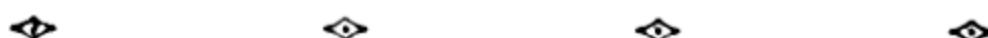
If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

JOHN xiv. 15-18



Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.

Thy blessed Unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes, give peace at home;
Where Thou art guide, no ill can come.

LATIN HYMN, tr. J. COSIN



It is not enough to hear of Christ, or read of Christ: but this is the thing—to feel Him my root, my life, my foundation: and my soul engrafted into Him, by Him who hath power to engraft. Rest not in an outward knowledge, but come to the inward life, and receive life from Him who is

the Life; and then abide in and live to God, in the life of His Son; for death and destruction, corruption and vanity, may talk of the fame of Christ, who is the wisdom of God, but they cannot know or find out the place where this wisdom is revealed.

ISAAC PENINGTON



The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

GAL. v. 22-23

Birth

And Mary said,
 My soul doth magnify the Lord,
 And my spirit hath rejoiced in God my Saviour.
 For he hath looked upon the low estate of his handmaiden:
 For behold, from henceforth all generations shall call me
 blessed.
 For he that is mighty hath done to me great things;
 And holy is his name.
 And his mercy is unto generations and generations
 On them that fear him.
 He hath shewed strength with his arm;
 He hath scattered the proud in the imagination of their
 heart.
 He hath put down princes from their thrones,
 And hath exalted them of low degree.
 The hungry he hath filled with good things;
 And the rich he hath sent empty away.
 He hath holpen Israel his servant,
 That he might remember mercy
 (As he spake unto our fathers)
 Toward Abraham and his seed for ever.

LUKE i. 46-55



Out of the deep, my child, out of the deep,
 From that great deep, before our world begins,
 Whereon the Spirit of God moves as He will—
 Out of the deep, my child, out of the deep,
 From that true world within the world we see,
 Whereof our world is but the bounding shore—
 Out of the deep, Spirit, out of the deep,
 With this ninth moon, that sends the hidden sun
 Down yon dark sea, thou comest, darling boy

LORD TENNYSON



Our birth is but a sleep and a forgetting;
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar;
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home.

WM. WORDSWORTH



How shall we pray Thee,
 O Lord of our life,
 For those that are dearer to us than our life?

How but by laying our souls in Thy hand,
 As a child his most treasured possession
 In the hands of his mother, to show her his love?

Thus we bring Thee to-day these souls that we love,
 And we render them gladly to Thee,
 The best gift that we have;

And we pray Thee the while, with the trust of a child,
 Take them and hold them Thyselv,
 Keeping them ever next to Thy heart.

J. S. HOYLAND

The Child in the Midst

And they brought unto him little children, that he should touch them; and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

MARK x. 13-16



Know you what it is to be a child? It is to be something very different from the man of to-day. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything,—for each child has his fairy god-mother in his own soul; it is to live in a nut-shell and count yourself the king of infinite space; it is

To see a World in a grain of sand,
 And a Heaven in a wild flower,
Hold Infinity in the palm of your hand,
 And Eternity in an hour.

FRANCIS THOMPSON AND WM. BLAKE



O Lord Jesus Christ, who didst take little children in Thine arms and bless them; bless, we beseech Thee, all little children dear to us. Take them into the arms of Thy everlasting mercy, keep them from all evil, and bring them into the company of those who ever behold the face of Thy Father which is in heaven; to the glory of Thy holy name.

PRIESTS' PRAYER Book

Jesus the Healer

They came into the land of Gennesaret, and drew to the shore.

And when they were come out of the ship, straightway they knew him,

And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole.

MARK vi. 53-56



His presence was a peace to all,
 He bade the sorrowful rejoice;
 Pain turned to pleasure at His call,
 Health lived, and issued from His voice.
 He healed the sick, and sent abroad
 The dumb rejoicing in the Lord.

• • • •

Yet He with troubles did remain
 And suffered poverty and pain.

J. CLARE



Almighty God, we commend all sufferers to Thy loving care. Especially we pray for the sick. Grant them patience in their suffering; cheer and uphold them in mind and in body; and if it be Thy will restore them to health and strength; through Jesus Christ our Lord.

The Good Physician

When they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

And Jesus came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

And all the city was gathered together at the door.

And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

MARK i. 29-35



He is a path, if any be misled;

He is a robe, if any naked be;

If any chance to hunger, He is bread;

If any be a bondman, He is free;

If any be but weak, how strong is He!

To dead men life He is, to sick men health,

To blind men sight, and to the needy wealth;—

A pleasure without loss, a treasure without stealth.

GILES FLETCHER



He gives His angels charge of those who sleep;
But He Himself watches with those who wake.

HARRIET E. HAMILTON KING



A Prayer for those who tend the sick

Lord Jesus Christ, who hast power of life and death, of health and sickness, give power, wisdom and gentleness to all physicians and surgeons, nurses and watchers by the sick, that always bearing about Thy presence with them, they may not only heal but bless, and shine as lamps of hope in the darkest hours of distress and fear.

Per Christum Vincet

Marriage

There was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples.

JOHN ii. 1-2



Set me as a seal upon thine heart, as a seal upon thine arm;
For love is strong as death:
Many waters cannot quench love,
Neither can floods drown it.

SONG OF SONGS viii. 6-7



From the beginning of creation Male and Female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh; so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

MARK x. 6-9



Love is the goal. Love is the way we wend;
Love is our parallel, unending line
Whose only perfect parallel is Christ,
Beginning not begun, End without end:
For He who hath the Heart of God sufficed
Can satisfy all hearts,—yea, thine and mine.

CHRISTINA G. ROSSETTI



O Perfect Love, all human thought transcending,
Lowly we kneel in prayer before Thy Throne,
That theirs may be the love which knows no ending,
Whom Thou for evermore dost join in one.

O perfect Life, be Thou their full assurance
Of tender charity and steadfast faith,
Of patient hope, and quiet brave endurance,
With childlike trust that fears nor pain nor death.

Grant them the joy which brightens earthly sorrow,
Grant them the peace which calms all earthly strife,
And to life's day the glorious unknown morrow
That dawns upon eternal love and life.

DOROTHY F. GURNEY

Riding Forth

The souls of the righteous are in the hand of God,
and no torment shall touch them.

In the eyes of the foolish they seemed to have died;
and their departure was accounted to be their hurt,
And their journeying away from us to be their ruin;
but they are in peace.

For even if in the sight of men they be punished,
their hope is full of immortality;

And having borne a little chastening, they shall receive
great good; because God made trial of them and found
them worthy of himself.

As gold in the furnace he proved them,
and as a whole burnt-offering he accepted them.

And in the time of their visitation they shall shine forth,
and as sparks among stubble they shall run to and fro.

They shall judge nations, and have dominion over peoples;
and the Lord shall reign over them for evermore.

They that trust on him shall understand truth;
and the faithful shall abide with him in love;
because grace and mercy are to his chosen.

WISD. OF SOL. iii. 1-9



Out of the city's shadow into day
Ride forth our brightest, bravest, and are gone:
The busy streets with crowded life flow on;
But they have passed the walls, and all is grey.

They pass into the silence and are blest;
Our fretful life a few great years they trod,
And joyfully we give them back to God,—
Our heroes, furnished for some higher quest.

They ride upon His errands, we remain;
Yet still their presence nerves our service here,
While to their sight our city shineth clear,
And of our human love their souls are fain.

Out of the city's shadow they are gone,
Out of life's dimness into God's own day:
Within we weep, then front the dawn and pray,
And, strengthened, to the unfinished work pass on.

W. C. BRAITHWAITE



Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

HEB. xii. 1-2

Courage in Death

It was noised abroad that Mr. Valiant-for-Truth was taken with a Summons, and had this for a token that the Summons was true, *That his Pitcher was broken at the Fountain*. When he understood it, he called for his friends and told them of it. Then said he, I am going to my fathers; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My Sword, I give to him that shall succeed me in my pilgrimage; and my Courage and Skill, to him that can get it. My Marks and Scars I carry with me, to be a witness for me, that I have fought His battles who now will be my Rewarder.

When the day that he must go hence was come, many accompanied him to the Riverside, into which, as he went, he said, Death, where is thy sting? And as he went down deeper he said, Grave, where is thy victory? And so he passed over, and the Trumpets sounded for him on the other side.

JOHN BUNYAN



No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see heaven's glories shine,
And faith shines equal, arming me from fear.

O God within my breast,
Almighty, ever-present Deity!
Life—that in me has rest,
As I—undying Life—have power in Thee!

With wide-embracing love
Thy Spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates, and rears.

Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

There is not room for death,
Nor atom that his might could render void:
Thou—Thou are being and breath,
And what Thou art may never be destroyed.

EMILY BRONTE



Eternal God, in whom the spirits of just men do rest in peace from their labours; we bless and praise Thy holy name for all Thy servants departed this life in Thy faith and fear, especially for those most dear to us; and we beseech Thee give us grace so to follow their good examples that here we may be united to them in fellowship of spirit, and that hereafter we may be gathered together with them in the glory of Thy heavenly presence.

COMMON PRAYER IN CHRISTIAN WORSHIP

Stronger than Death

They that love beyond the world cannot be separated by it.

Death cannot kill what never dies. Nor can Spirits ever be divided that love and live in the same divine principle; the root and record of their friendship.

Death is but crossing the world, as friends do the seas: they live in one another still. For they must needs be present, that love and live in that which is omnipresent. In this divine glass they see face to face; and their converse is free as well as pure.

This is the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal.

WM. PENN



I cannot think of them as dead
 Who walk with me no more;
 Along the path of life I tread
 They have but gone before.

And still their silent ministry
 Within my heart hath place,
 As when on earth they walked with me
 And met me face to face.

Their lives are made for ever mine;
 What they to me have been
 Hath left henceforth its seal and sign
 Engraven deep within.

Mine are they by an ownership
 Nor time nor death can free;
 For God hath given to Love to keep
 Its own eternally.

F. L. HOSMER



I with uncovered head
 Salute the sacred dead,
 Who went and who return not—say not so.

• • • •
We rather seem the dead, that stayed behind.
 Blow, trumpets, all your exultations blow!
 For never shall their aureoled presence lack. . . .

They come transfigured back,
 Secure from change in their high-hearted ways,
 Beautiful evermore, and with the rays
 Of morn on their white Shields of Expectation.

J. R. LOWELL



We . . . bless Thy holy name for all Thy servants departed
 this life in Thy faith and fear; beseeching Thee to give us
 grace so to follow their good example that with them we
 may be partakers of Thy heavenly Kingdom. Grant this,
 O Father, for Jesus Christ's sake, our only Mediator and
 Advocate.

BOOK OF COMMON PRAYER

Famous Men

Let us now praise famous men,
And our fathers that begat us.

The Lord manifested in them great glory,
Even his mighty power from the beginning.

Such as did bear rule in their kingdoms,
And were men renowned for their power,

Giving counsel by their understanding,
Such as have brought tidings in prophecies:

Leaders of the people by their counsels,
And by their understanding men of learning for the people;
Wise were their words in their instruction:

Such as sought out musical tunes,
And set forth verses in writing:

Rich men, furnished with ability,
Living peaceably in their habitations:

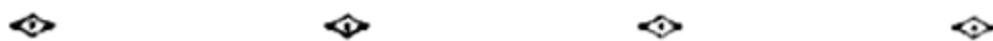
All these were honoured in their generations,
And were a glory in their day.

There be of them, that have left a name behind them,
To declare their praises.

And some there be, which have no memorial;
 Who are perished as though they had not been born;
 And their children after them.

But these were men of mercy,
 Whose righteous deeds have not been forgotten.
 Their bodies were buried in peace,
 And their name liveth to all generations.

ECCL. XLIV. 1-10, 14



Lord of all worlds,
 We thank Thee for all those who are now perfected in Thee.
 We thank Thee that now they are released from their
 apprenticeship,
 And behold Thee face to face at last,
 Dwelling for ever in light and joy with Thyself.



We thank Thee for their steadfast faithfulness,
 For their loyalty and trusty friendship,
 For their ready answer to Thy call.



We thank Thee for the high inspiration of their example,
 For the hope which is given us, as we think of them,
 That we also—though our probation here be longer—
 May like them be faithful and self-denying, pure, humble,
 and loving,
 That so we may all in heaven and earth be bound together
 into one new creation in Thyself.

J. S. HOYLAND

Winter

Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?

By what way is the light parted, which scattereth the east wind upon the earth?

Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

Hath the rain a father? or who hath begotten the drops of dew?

Out of whose womb came the ice? and the hoary frost of Heaven, who hath gendered it?

The waters are hid as with a stone, and the face of the deep is frozen.

By the breath of God frost is given: and the breadth of the waters is straitened.

Hearken unto this, O Job: stand still, and consider the wondrous works of God.

JOB xxxviii. 22, 24-30; xxxvii. 10, 14



If winter comes, can spring be far behind?

P. B. SHELLEY



Ought not winter, in allegorical designs, the rather to be represented with such things that suggest hope than . . . despair? The shepherd is the symbolic man of the hardest winter time. His work is never more important than then. Those that only roam the fields when they are pleasant in May see the lambs at play in the meadow and naturally think of lambs and May flowers. But the lamb was born in the adversity of snow. The lamb is born in the fold. The morning star glitters in the sky. The bud is alive in its sheath; the green corn under the snow; the lark twitters as he passes. Now these to me are the allegory of winter.

RICHARD JEFFERIES



Almighty God, who rulest the changing seasons, and fillest in all Thine own unchanging purpose; we bless Thee that beneath all that now in winter seems cold and dead, Thou art keeping safe the hidden germs of life, and preparing for the days when the earth shall again bud and blossom and bring forth her harvest. And still dost Thou oft-time clothe all things around us with the perfection of beauty, when Thou sendest forth Thy frost and snow, and fillest the brief day with sunshine, and makest the night glorious with countless stars. We thank Thee for the shelter and comfort of our homes, and pray for the kind and compassionate heart toward all whose lot is harder and who in poverty or sickness shrink before the cold.

J. HUNTER

Springtime

My beloved spake, and said unto me,
 Rise up, my love, my fair one, and come away.
 For, lo, the winter is past,
 The rain is over and gone;
 The flowers appear on the earth;
 The time of the singing of birds is come,
 And the voice of the turtle is heard in our land;
 The fig-tree ripeneth her green figs,
 And the vines are in blossom,
 They give forth their fragrance.
 Arise, my love, my fair one, and come away.

SONG OF SONGS ii. 10-13



And hark! how blithe the throstle sings!
 He, too, is no mean preacher:
 Come forth into the light of things,
 Let nature be your teacher.



Sweet is the lore which nature brings;
 Our meddling intellect
 Misshapes the beauteous forms of things;
 We murder to dissect.

Enough of science and of art;
 Close up these barren leaves;
 Come forth, and bring with you a heart
 That watches and receives

WM. WORDSWORTH



Almighty God, our Creator and Preserver, we thank Thee for this springtime, in which Thou art renewing the face of the earth and quickening all things. When earth and air and sky are full of beauty, proclaiming blessing and praise, our hearts would not be thankless nor our mouths dumb. Thou who carest for the trees and flowers, revive and renew our life, that we may bring forth the fruit of good works, as disciples of Him who came to quicken in human hearts the seed of eternal life.

J. HUNTER

Thoughts by the Sea-shore

O Lord, how manifold are thy works!
 In wisdom hast thou made them all:
 The earth is full of thy riches.
 Yonder is the sea, great and wide,
 Wherein are things creeping innumerable,
 Both small and great beasts.
 There go the ships;
 There is leviathan, whom thou hast formed to take his
 pastime therein.
 These wait all upon thee,
 That thou mayest give them their meat in due season.

Ps. civ. 24-27



I have escaped awhile the dusty way:
 I taste again the savour of the sea,
 And merry amid merry children play:
 The laughing waves have set my spirit free.

Out of life's traffic to tranquillity;
 From the road's glare to dancing waters gay;
 For hurry, the tide's pulse of mystery—
 I have escaped awhile the dusty way.

The fresh salt breezes with my heart agree:
 The August of my life is turned to May;
 I am grown young with ocean's buoyant glee,
 And merry amid merry children play.

Across the main my roving fancies stray:
 Of larger worlds I hold the silver key;
 Though in life's narrow vessel I must stay,
 The laughing waves have set my spirit free.

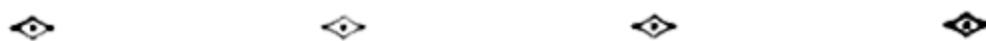
Oh, spell of ocean, welcome wizardry,
Thy week is worth a cycle of Cathay:
Thy luminous calm restores my soul; with thee
The dust of earth, its clamour and affray,
I have escaped.

W. C. BRAITHWAITE

Autumn

Season of mists and mellow fruitfulness:
Close bosom-friend of the maturing sun.

J. KEATS



The fall doth pass the rise in worth;
For birth hath in itself the germ of death,
But death hath in itself the germ of birth.
It is the falling acorn buds the tree,
The falling rain that bears the greenery;
The fern-plants moulder when the ferns arise,
For there is nothing lives but something dies
And there is nothing dies but something lives.
Till skies be fugitives,
Till Time, the hidden root of change, updries,
Are Birth and Death inseparable on earth;
For they are twain yet one, and Death is Birth.

FRANCIS THOMPSON



O God, who dost preserve for our use the kindly fruits of the earth that in due time we may enjoy them, we ask Thee to accept our thanks for the bountiful provision of nature, and to help us to remember those by whose labour we live from day to day, through Jesus Christ our Lord.

On Holiday

Come ye yourselves apart . . . and rest awhile.

MARK vi. 31



Lord! in this peaceful place
I lift my heart to Thee;
How calm the hour, how safe the path,
If Thou wilt walk with me.

Beside the Syrian sea,
And in the desert rude,
'Mid silence was Thy spirit nursed,
And steeled with solitude.

'Twas joy and strength to Thee
Man's fellowship to share—
The welcome of a village friend,
Or Martha's loving care.

Lord, I would learn of Thee
As here with friends I meet,
And in the silence of the hills
Would find refreshment sweet.

Amid these tranquil vales,
Or by the wave-lapped shore,
Make Thou this hallowed place to me
Emmaus as of yore.

F. J. GILLMAN



Lord, be with us as at this season we seek needed rest and change from daily toil, let Thy presence brighten our holiday. May sin have no power to spoil enjoyment, and grant to us, on our return, renewed strength of body and mind for life's daily duties.

A Perfect Day

This is the day which the Lord hath made: we will rejoice and be glad in it.

Ps. cxviii. 24



Look up, my heart, the morn is waking;
 Hark! where God moveth on His way;
 Lo! on this hillside He is making
 His goodliest work, a perfect day.

Into earth's myriad life is going
 His quickening sunshine, warm and pure;
 Through thy spent soul His breath is blowing,
 In the free air from off the moor.

His Spirit stirs, and forth in singing
 Breaks the glad voice of bird and bower;
 He passes; see His beauty clinging
 To tender blade and jewelled flower.

Thy soul He fills, no less communing
 With sister tree and brother sod:
 He makes His perfect day, attuning
 All to one family of God.

W. C. BRAITHWAITE



Your enjoyment of the world is never right till every morning you awake in heaven, see yourself in your Father's palace, and look upon the skies, the earth and the air as celestial joys; having such a reverend esteem of them all as if you were among the angels.

THOMAS TRAHERNE



A Morning Prayer

O God, we thank Thee for the sweet refreshment of sleep and for the glory and vigour of the new day. As we set our faces once more toward our daily work, we pray Thee for strength for our tasks. May Christ's spirit of duty and service ennable all we do. May there be nothing in this day's work of which we shall be ashamed when the sun has set, nor in the eventide of our life when our task is done and we go to our long home to meet Thy face.

W. RAUSCHENBUSCH

The Day of Rest

And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord which sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you. . . . Six days shall work be done, but on the seventh day is a sabbath of solemn rest, holy to the Lord.

EXOD. xxxi. 12-15



And Jesus entered again into the synagogue; and there was a man there which had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man that had his hand withered, Stand forth. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored.

And he said The sabbath was made for man and not man for the sabbath: so that the Son of man is lord even of the sabbath.

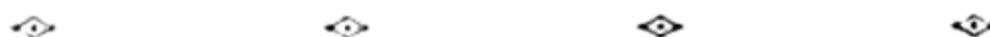
MARK iii. 1-5; ii. 27



What do men to-day really need most for the truest development of their manhood? Is it not the quietness to think, time to reflect on the true significance of life, and to gain a clearer consciousness of God in whom we live and have our being? Sunday offers us all an opportunity for attempting

to do this, and a reflective man must be reluctant to allow this day to be lost in his absorption in the things which are seen and temporal while the higher faculties remain so undeveloped. "What shall a man give in exchange for his soul?"

The Times



Christ said "Come to me and I will give you rest"; the modern World-spirit cries "Come to me and I will give you excitement." Men have so long listened to the modern cry that they do not at once recognize how a service of quiet where they are to listen to the voice of God . . . may meet a need of their nature. Alongside of this bustling world and bustling Christianity, means of calm must find a place. "There can be no religion without the Sabbath"—a time of repose in which a man may possess his soul and find God.

S. A. BARNETT

Absent Ones

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh even from the Lord, who hath made heaven and earth.

He will not suffer thy foot to be moved; and he that keepeth thee will not sleep.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day, neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out and thy coming in, from this time forth for evermore.

Ps. cxxi.



We thank Thee, O Lord our God, that Thou art in every place, and that no space or distance can ever separate us from Thee, that those who are absent from each other are still present with Thee. Have in Thy holy keeping those from whom we are now separated, and grant that both they and we, by drawing nearer unto Thee, may be drawn nearer to one another in Jesus Christ our Lord.

ACTS OF DEVOTION



Father, who art alone

Our helper and our stay,
O hear us, as we plead

For loved ones far away;

And shield with Thine almighty hand
Our wanderers by sea and land.

O compass with Thy love
The daily path they tread;
And may Thy light and truth
Upon their hearts be shed,
That, one in all things with Thy will,
Heaven's peace and joy their souls may fill.

Guard them from every harm
When dangers shall assail,
And teach them that Thy power
Can never, never fail;
We cannot with our loved ones be,
But trust them, Father, unto Thee.

We all are travellers here
Along life's various road,
Meeting and parting oft
Till we shall mount to God,—
At home at last, with those we love,
Within the Fatherland above.

EDITH JONES

For a Summer School

Not Empty-handed

As travellers, coming home from foreign lands,
 Bring oftentimes in their hands
 Shells, coins, or flowers from places they have seen,
 So you and I not empty-handed come,
 But bringing with us home
 Treasures from that fair land where we have been:

The memory of peaceful days and nights,
 And all the sounds and sights
 Of Nature in her quiet ministries;
 Green woods, the dew-drenched fields of early morn;
 The yellow standing corn;
 The song of birds, the ever-changing skies.

Nor these alone, but other gains we bring:
 For many days shall ring
 Within our hearts the laughter and the songs,
 The kindly word, the greeting or farewell;
 For truly we can tell
 Of gladness that to friends alone belongs:

But best of all, the Vision of the true,
 That came to us anew,
 Seeking together; and the strength divine,
 When He who bade us come apart and rest
 Himself became our Guest,
 And with us brake the Bread and poured the Wine.

EFFIE RYLE



Our Master, Thou didst gather Thy followers in a quiet, green place, and there didst teach them heavenly truth and feed them with bread Thy hands had blessed. We, too, have met Thee here, and heard Thy truth, and found ourselves refreshed with the Bread and Water of Life. Thankfully we acknowledge what Thou hast bestowed on us: wide spaces of earth, and open skies; birds' voices and the many-coloured smile of flowers; the benison of food; a fireside's welcome at the close of day; our comrades drawn to closer comradeship by laughter, and song, and converse; new thoughts and visions opened to our mind; and best of all, at whiles that silence when Thy voice alone was heard. We bless Thee for the treasures we shall carry hence: vigour and health and zest of life renewed; memories of what has been; visions of the yet-to-be; requickened longings after good; our hearts lifted again in the joy of salvation.

Grant, ere perchance this sunrise fade in common day, and the world's noise baffle our hearing of Thy voice, that we may give ourselves anew to Thy dear service; and may will, in this hour of insight, such deeds as in the time of gloom we may, by Thy good grace, fulfil.

Recall to us how Thou Thyselv didst tarry but a little while upon the Hill of Vision, descending soon to the haunts of toilsome and suffering men. Be with us now and evermore, and by Thy presence in our hearts transform our humblest tasks to god-like ministry.

EFFIE RYLE

The Teachable Spirit

Whereas many and great things have been delivered unto us by the law and the prophets, and by the others that have followed in their steps, for the which things we must give Israel the praise of instruction and wisdom; and since not only the readers must needs become skilful themselves, but also they that love learning must be able to profit them which are without, both by speaking and writing; my grandfather having much given himself to the reading of the law, and the prophets, and the other books of our fathers, and having gained great familiarity therein, was drawn on also himself to write somewhat pertaining to instruction and wisdom; in order that those who love learning, and are addicted to these things, might make progress much more by living according to the law. Ye are intreated therefore to read with favour and attention, and to pardon us, if in any parts of what we have laboured to interpret, we may seem to fail in some of the phrases.

ECCLUS. PROLOGUE



He is not likely to learn who is not willing to be taught, for the learner has something to do as well as the teacher.

B. WHICHCOTE



The grace of friendship—mind and heart

Linked with their fellow heart and mind;

The gains of science, gifts of art,

And sense of oneness with our kind;

A thirst to know and understand—

A large and liberal discontent:

These are the goods in life's rich hand,

The things that are more excellent.

SIR WILLIAM WATSON



A Prayer for a School

Our God and Father, who hast called us to be co-workers with Thee, we pray for Thy blessing upon all the work done in this School. Grant unto each one of us a sense that we are Thy workmen, incapable of slovenliness and insincerity. May we do our work with vision and intelligence, and with the courage and energy that never despair. Grant unto us joy in our work and the divine discontent of the artist. May the beauty of the Lord our God be upon us; establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it.

LYDIA S. GRAHAM

Learning and Teaching

Sure He that made us with such large discourse,
 Looking before and after, gave us not
 That capability and god-like reason
 To fust in us unused. . . .

WM. SHAKESPEARE



My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

If thou love to hear, thou shalt receive understanding, and if thou bow thine ear, thou shalt be wise.

Stand in the multitude of the elders; and cleave unto him that is wise.

Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

ECCLUS. vi. 18, 33-37



Then said a Teacher, Speak to us of Teaching. And he said:

No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.

The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness.

If he is indeed wise he does not bid you enter the house

of his wisdom, but rather leads you to the threshold of your own mind.

The astronomer may speak to you of his understanding of space, but he cannot give you his understanding.

The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear which arrests the rhythm, nor the voice that echoes it.

And he who is versed in the science of numbers can tell of the regions of weight and measure, but he cannot conduct you thither.

For the vision of one man lends not its wings to another man.

And even as each one of you stands alone in God's knowledge, so must each one of you be alone in his knowledge of God and in his understanding of the earth.

KAHLIL GIBRAN



Grant, O Lord, to all teachers and students, to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth Thee most, to esteem that which is most precious unto Thee, and to dislike whatsoever is evil in Thine eyes. Grant us with true judgment to distinguish things that differ, and above all to search out and to do what is well-pleasing unto Thee; through Jesus Christ our Lord.

THOMAS à KEMPIS

Swords and Ploughshares

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the Lord.

ISA. ii. 2-5



Weapons, however successful, are unblessed instruments, detestable to every creature. Therefore he who has the Eternal will not employ them.

TAO TE CHING



Would you know the blessing of all blessings? It is this God of Love dwelling in your soul and killing every root of bitterness which is the pain and torment of every earthly, selfish love. For all wants are satisfied, no life is any longer a burden, every day is a day of peace, everything you meet becomes a help to you, because everything you see or do is all done in the sweet, gentle element of love. The spirit of love does not want to be rewarded, honoured or esteemed;

its only desire is to propagate itself and become the blessing and happiness of everything that wants it. And therefore it meets wrath, evil, hatred and opposition with the same one will as the light meets the darkness, only to overcome it with all its blessings. For the wrath of an enemy, the treachery of a friend, and every other evil, only helps the spirit of love to be more triumphant, to live its own life and find all its own blessings in a higher degree. . . . Thus you see the ground, the nature, and perfection of the Spirit of Love.

W.M. LAW



Almighty God, from whom all thoughts of truth and peace proceed: kindle, we pray Thee, in the hearts of all men the true love of peace, and guide with Thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity Thy kingdom may grow till the earth is filled with the knowledge of Thy love: through Jesus Christ our Lord.

War and Peace

Are you faithful in maintaining our testimony against all war as inconsistent with the spirit and teaching of Christ? Do you live in the life and power which takes away the occasion of all wars?

Friends' Advices and Queries



Love your enemies, do good to them that hate you,
Bless them that curse you, and pray for them which
despitefully use you.

And unto him that smiteth thee on the one cheek offer
also the other; and him that taketh away thy cloke forbid
not to take thy coat also.

Give to every man that asketh of thee; and of him that
taketh away thy goods ask them not again.

And as ye would that men should do to you, do ye also
to them likewise.

For if ye love them which love you, what thank have ye?
for sinners also love those that love them.

And if ye do good to them which do good to you, what
thank have ye? for sinners also do even the same.

And if ye lend to them of whom ye hope to receive,
what thank have ye? for sinners also lend to sinners, to
receive as much again.

But love ye your enemies, and do good, and lend, hoping
for nothing again; and your reward shall be great, and ye
shall be the children of the Highest; for he is kind unto the
unthankful and to the evil.

LUKE vi. 27-35



Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments
 by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into
 the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening
 thought and action—
Into that heaven of freedom, my Father, let my country
awake.

R. TAGORE



O God, who hast given the earth for the habitation of men,
send into our hearts, we pray Thee, the spirit of unity,
peace and concord, so that, in spite of all difficulties, we
and all men may learn the art of living together in harmony
as Thy children, through Christ our Lord.

Peace on Earth

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see, eye to eye, when the Lord returneth to Zion.

Isa. lii. 7-8



We muse upon a day
 Wherein all strife shall cease:
 Of peace we sing, for peace we pray,
 Yet shun the way of peace—
 Peace in no starry clime,
 'Mong never-fading flowers,
 But girded round by space and time,
 Here in this world of ours.

It means a mutual task,
 A high, unselfish goal;
 A flame, all falsehood to unmask
 And purify the soul.
 It is no fleeting thrill
 Of genial brotherhood,
 But an unshaken, constant will,
 Fixed on the common good.

There is a battle-field
 Where, with unfaltering breath,
 We must contend for peace, or yield
 To the dark ranks of death:

Envy and fear and greed
 And ignorance and scorn—
 The foes that we must quell indeed,
 Or be ourselves o'erborne.

Who fain would suffer loss
 To win the world's release,
 Under the shadow of a Cross
 Shall find the way of peace.
 Yet toiling they shall go,
 And oft with sorrow shod,
 Till all mankind shall come to know
 The timeless peace of God.

MAY KENDALL



Into the work of the world lovingkindness is now beginning to enter; its possibilities are being realized more clearly than ever before; it is beginning, though only beginning, to penetrate every walk of life. There will come a day when human intercourse will be saturated with it, and when the Mind of Christ will be realized and supreme.

SIR OLIVER LODGE



Overrule, we pray Thee, O God, the passions and designs of men. Let Thy strong hand control the nations and bring forth out of the present discord a harmony more perfect than we can conceive, a new humility, a new understanding, a new purity, and sincerity, a new sense of reality, a new hunger and thirst for Thy love and rule on the earth.

Per Christum Vincet

The League of Nations

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God;

Having the glory of God: and her light was like unto a stone most precious, even like jasper stone, clear as crystal;

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

REV. XXI. 10-11, 22-24



I dip't into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would
be;

Till the war-drum throbbed no longer, and the battle-flags
were furl'd

In the Parliament of Man, the Federation of the world.

LORD TENNYSON



Almighty God, who alone givest wisdom and understanding; inspire, we pray Thee, the minds of all to whom Thou hast committed the responsibility of government and leadership in the nations of the world. Give to them the vision of truth and justice, that by their counsels all nations and classes may work together in true brotherhood, and all men may serve Thee in unity and peace; through Jesus Christ our Lord.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all.

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